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HOME MISSION STUDY

Text--"God and the Census"

By Rev. Robert N. McLean, D.D.

CHAPTERS IX, X, XI, XII. THE CHURCH—AND BREAD AND BUTTER; FORBIDDEN LANDS; A LAGGING ENTERPRISE; THIS MEANS ME.

Reviewed by Mrs. Haidee Ewing Rankin, Baldwin, Kansas.

OUR previous studies have shown us the progress that the Church made in what has always been considered "legitimate channels of missionary endeavor, namely: evangelistic, educational and medical work." Just as a century ago entrance into the field of education became necessary, so now the economic field must be entered for the church must enter all realms of life and carry the Christ into all human relationships. As Dr. McLean says, "The particular problem of our day is in the realm of economics, for we must get God counted in the market-place."

Our text introduces this phase of home mission work with an illustration, "Water is Life in Arizona". When Coronado, the Spanish explorer, found his way into the Gila valley, fifty years after Columbus' voyage, he found the Pima Indians there before him, about 10,000 of them, now reduced to about 5,000. Through all these years they had established a civilization, crude but their own, based upon agriculture. The Gila supplied plenty of water and irrigation was not an unknown scheme. They raised maize, wheat, cotton, melons and beans in abundance, they lived in villages and had a community life that practiced nothing but peace unless molested by the Apaches. They were friendly to the first Americans and during the Civil War sold supplies of grain to the Federal government. When the white men came in their covered wagons and were attacked by the Apaches, the Pimas "joined hands" with the newcomers in protection against their common enemy. The history of the treatment of the Indian by the white man has "been a story of aggression, of bloodshed, of robbery, of broken faith, of violated treaties. The story of our dealing

with the Pimas is just a page from that same history."

When the covered wagons entered the valley and the white man settled on the banks of the Gila—"the life of the Pimas", two civilizations clashed. The white man settled above the reservation and diverted the Gila until it became scarcely a stream and each homestead lowered the stream still more. Thirty-five years of crop failures followed and the Pima's prosperity was turned into poverty and the whole tribe was becoming susceptible to disease and was being decimated.

"When the fine flower and youth of America were called upon to lay down their lives in France 'to save the world for democracy', the first son of Arizona to fall on foreign soil was a Pima Indian. At the same time his old mother saw her little patch of wheat burn up in the withering sun of an Arizona summer. The white man had taken the water of the Pimas." A turn came in the fortunes of these Indians soon after the Civil War when a young man named Charles H. Cook came to the reservation as a teacher under the government but who began his Christian ministry by teaching on Sabbaths. After eight years he became engaged by a national board as a missionary. Twelve years passed away before he saw the first convert and nineteen years before the first church was organized. Today nearly two thousand are enrolled in active church membership in the nine churches and missions on the reservation. "Here evangelism has had its way, and an epochal work has been achieved in a generation. But the Pimas have remained in poverty. When school opened a few years ago, nine out of ten children were under weight. . . . The Pimas had the gospel, and civilization was in the building, but the civilization was far from being Christian."

When Dr. Cook, worn by his long years of service, yielded his field of service to another he saw much fruit for his labors but thousands of the Pimas were yet pagan. His successor, Dirk Lay, born of Freisian parents, brought up on a farm in Nebraska, a college and seminary graduate and a football player, wanted to bring to the Pimas "the water of life". He soon sensed the "injustice of their situation. He knew the labor involved in raising a crop of wheat. He knew what it meant to lose a crop. He burned with godly indignation. He could not with a clear conscience preach the gospel to starving Indians."

"The whites had settled on the Gila, and water is the life of Arizona." Dirk Lay talked to the Indian agent and to influential people in the valley, he wrote to Arizona senators and representatives. After a long fight the government made a survey and found the dam asked for would cost $1,000,000. "Everybody then forgot all about the matter, and the Indians continued to lose their crops." Everybody except Dirk Lay. Early in 1923 this home missionary was in the national capital "energizing and directing with consummate skill one of the greatest Christian lobbies that had every been marshaled behind a piece of just legislation. Over 40,000 appeals had gone out to interested persons throughout the country, and congressmen and senators were

importuned to support a bill which carried an appropriation of $5,500,000 for the building of the Coolidge Dam on the upper waters of the Gila River. The purpose of the dam was to provide first for the irrigation of the lands allotted to the Pima Indians on the Gila River Reservation; and second, for the irrigation of such other lands in public and private ownership as could be served with the water impounded." Several months later Dirk Lay stood by the side of President Coolidge as he signed the bill with its appropriation. The day came when the great dam was dedicated and President Coolidge came to be present at the ceremonies. It was then that Hugh Patton, a full-blooded Pima Indian, with flashing eye, forgetful of the great crowd of people, forgetful of the dignitaries on the platform addressed the President with intense earnestness. "Nothin' stop 'im! Nothin' stop 'im." He referred to Dirk Lay who did not forget and who brought water to Arizona, giving it an *"economic base for a new Christian social order."*

Dr. McLean gives another illustration of economic ministry by missionaries serving in Kentucky. In this instance, the ministers had been preceded by those who "prepared the way" through evangelism.

Two women missionaries went into McKee, Jackson County, Kentucky. Their reception was that accorded to "furriners" who were probably secretly laughing at local, and, to them, strange customs and who had come for selfish motives. The Christmas time which hails the Prince of Peace seemed to these women just the time to prove their motive, that of Christian service. They would set up a community Christmas tree to speak to the people through the candles of light. However the light of the candles was snuffed out by shots aimed by young horsemen from the hills. The candles were snuffed out but not the ardor of the missionaries, for after six years their efforts called for a minister to assist them in the growing work. He came, not only a preacher versed in the gospel but also a farmer from New Jersey who knew how to raise cows and corn, a man who understood the value of economic conditions. "Gradually through his farming experience he won his way with the people, and through his knowledge of agriculture he was able to help undergird their whole economic life."

Our Highlanders dwell in portions of nine states covering an area of about 112,000 square miles. There are between five and six million of these people for whom "isolation spells ignorance" and ignorance that has "exalted itself, glorifying the old ways of life and frowning upon new ways as "furrin". Our text says rightly that "enough has not been said nor can be said about the contribution made by the missionaries and teachers of the church in helping the people arrive at higher standards of living. Through their work, barriers of misunderstanding have been broken down, while in the mission schools boys have been taught more efficient methods of farming, and girls have been trained in higher standards of homemaking. Everywhere the evidences of this rare service can be seen in more productive farms, neater cottages, and better clothed people."

Dr. McLean asks this question: "Have the missionaries a responsibility for the standard of living in the communities to which they go?" and answers it thus: "Jesus said that the kingdom of God is like leaven which a woman took and hid in three measures of meal until the whole was leavened. It was a slow, a gradual process. Given time, the message of Christ will work itself into every phase of human living. Indeed, it has done just that, and through the centuries has given us better standards of living, higher culture, fuller education, loftier ideas of brotherhood, a purer idealism. But a territory that is missionary territory is, because of that very fact, a territory where the gospel has not yet had its opportunity. Many of the desirable by-products of the message have not had time to develop."

Zoe Ellsworth has ministered to a mountain district in New Mexico with the usual Christian ministry, that of friendship, of nursing the sick, comforting in griefs and sorrows, and she has also extended her ministry into the economic field. For generations the farmers have used the same kind of seed, perhaps "a lineal descendant of that which was first brought by the Spaniards." The missionary introduced new strains of seeds with the result of a decided improvement in crops. Grapes were unknown in that district, perhaps because Spain forbade the growing of one of her most valuable crops. Zoe Ellsworth introduced grape culture and now that fresh fruit has varied the otherwise limited diet of the people.

Dr. McLean asks another question: "Is it true that a church missionary program does create new economic problems in a community?" He lets Porto Rico answer. When Dr. McLean went to Porto Rico as a government school teacher, about twenty-five years ago, there were on the island about one million people and the island was very crowded. There were tiny farms on the mountain slopes and in the valleys, the houses were small and the peasants grew on their small plots of ground just enough for their bare sustenance, children went unclad or very meagerly clothed. The people were poor but apparently happy. After the end of the twenty-five years, great changes were discovered for some of which the church was responsible. The church through its home missions had "blazed the way in education and public health; there are a million and a half of people making the island yet more crowded, mission schools and hospitals have had a tremendous effect upon the people. The death rate has been greatly lowered especially among infants and "Education has become a passion, each new advance resulting in hunger for fresh learning." The greatest change has come in the economic life of the island. The small farms have been bought by American capital and have been combined into great plantations growing sugar, coffee and tobacco, the small "home" patches have been abandoned as fruit and vegetable lots and are under the plow of the great corporations, the small farmer is now a paid laborer earning "Porto Rican wages" and buying his food at the "American wage standard. . . And he is slowly starving to death." "We rejoice in dissatisfaction with wrong condi-

tions, but unless the church can minister to the hunger which she creates, she is failing in her mission. The church has accomplished much in Porto Rico,. but we must go on to solve the new problems our missionary work has helped to create. . . . Everywhere the teachings of Jesus have made necessary a readjustment of human relations." (Text).

Another illustration comes from New Mexico where the church is still the pioneer, where "home missions are creating desires for standards of living which the people are economically unable to maintain." Wild oats are choking out the grain yet no one instructs how to choke out the wild oats with "cover crops"; seed and stock have degenerated and "no effective program has been undertaken to replenish them"; land holdings have become so small through heritage that "intensive farming with rotation of crops" alone can save the situation, yet no missionary board has grappled with this problem; Spanish-American men sow the crops, leaving the women and children to care for them, while they go to work in "the beet fields of Colorado, in the potato fields of Idaho, or on section gangs on the railroads, or in lumber camps."

And while these people have been growing poorer and poorer, our missionary program has acquainted them with desires and tastes which more and more require money. . . . Good missionary strategy ought to help to supply the wants which it creates." (Text).

Dr. McLean says, "Our fathers, facing the problems of home missionary work on the new frontiers, discovered that they could not get God counted in the churches until they got Him counted in the schools. The particular problem in our day is in the realm of economics, for *we must get God counted in the market-place.*"

FORBIDDEN LANDS

Foreign missionaries are always pictured as knocking at closed doors. Just as truly are there areas in the homeland whose doors are closed to the teachings of the Christ. "In the areas of international relationships where wars are bred, His teachings are often barred as 'idealistic', 'impractical', 'the theories of a dreamer'." War as a method of settling disputes is one of the oldest institutions and "though entirely contrary to the teachings of Jesus war and religion have been closely related since the beginning of time." To Constantine armed success in pagan lands meant opened doors for the gospel of peace. "War is a growth whose roots are too deep in the social structure to be overturned in a moment. None the less the task lies before us of projecting the teachings of Jesus into this forbidden area, and in the accomplishment of this purpose many of His disciples will have to follow the way of sacrifice over which He went." Our text suggests three things the church may do toward entering this area. First, we can press for the development of a social conscience that shall include all nations in its scope. This spirit may work itself out through universal treaties of arbitration, or through a world court, or through similar agencies. The day will come, if Jesus comes to have His way in international relationships, when it will be a

matter of course to refer disputes to boards of arbitration. Second, whatever may be our personal and individual response to war, we can insist that the church be not asked to profane her altars by blessing the war we undertake. Third, we can insist that in any future war, capital as well as lives shall be conscripted. (Text).

God counted in the market-place means more than bettering the living conditions of certain groups of people for "there are practices and principles in our whole economic structure which are un-Christian." Bread-lines were a part of almost every city's philanthropy last winter. Night after night thousands of men were fed in a soup kitchen in Times Square, New York. Dr. McLean says, "If one had thought to stage a spectacle of poverty and wealth, it could not have been done more dramatically. The dazzling lights of electric signs played upon the scene. Pleasure-bent on either sidewalk went the gay throng of Broadway. Women dressed in expensive furs and wearing thousands of dollars' worth of jewelry thronged their way to theaters and moving-picture houses. Automobiles pushed along in endless line, impatient of delay. And occupying the center of this panoramic stage a line of men several blocks long stood for hours, two abreast, each man eager to appease his hunger with a bowl of soup."

The 1930 census reveals that there are 122,000,000 people in our country and that we are the wealthiest nation on earth. Our total wealth is estimated at $361,800,000,000 which if evenly distributed would mean a per capita wealth of $2,965. But Statistics of Income show that the preponderance of this wealth is with the comparatively few. "The ethics which the rulers of this forbidden land have set up, make possible year by year for the rich to become richer while the poor become poorer. How could they permit a man to enter who would go up and down saying to every one he met, 'Let him that hath two coats give to him that hath none'?" It has been estimated that five-sixths of all workers in our country do not receive a "cultural wage, a wage which makes it possible for them to secure adequate education or other cultural advantages." How can these people attain "abundant life" when they seem doomed to a bread and butter existence? Jesus taught the inestimable value of personality but how often in our industrial life is the man considered a commodity! One of the Ten Commandments for Social Justice set forth by the Federal Council of the Churches of Christ in America is, "Thou shalt remember that the end-product of industry is not goods or dividends, but the kind of men and women whose lives are moulded by that industry."

Our lives have become so interwoven that these problems are baffling in their solution; we buy bargains that may be maintaining a sweat shop; we purchase sugar which may represent child labor. But, nevertheless, we should try to seek the solution. One great social worker says, "It is the duty of the church to promote revolution against all conditions which degrade mankind." One of the barriers to the solution is that industry has been placed in a realm by itself. When Christian

ethics collide with business we say, "Business is business" and let it go at that. When Christ really is counted in the industrial world these barriers will be broken down and the solution will be found, though requiring years of adjustment to perfect it.

Two great national experiments are taking place today in which the world is interested. First, in Mexico where the church has held the people almost in bondage, the people landless and in peonage, ignorant, sick and in abject poverty, where ten per cent of the people, together with the church, owned all the land and the ninety per cent lived in want. "The church as an institution stood high in Mexico, but the teachings of Jesus were forgotten. At last the people rose in revolution, and organized religion suffers today in Mexico because the church sought to be ministered unto rather than to minister." The second experiment is in Russia where ruthless attacks are being made against religion. A bishop of the Russian church was interviewed by Dr. George M. Day. In reply to Dr. Day's question, "What is the outstanding need of Russia?" the bishop replied, "The revision of the ritual".

It is dangerous for the church to enter the forbidden land without her Lord. (Text).

A LAGGING ENTERPRISE

Through our study thus far we have noted much that has been accomplished by the church and have noted anew the "forbidden lands" yet to be occupied. In the presence of this task we have seen schools closing and workers recalled, the missionary enterprise lagging. The word "cut" indicates this lagging spirit. "Cutting a budget is not so difficult when it is done a thousand miles away from the job. Then it is pretty much a matter of arithmetic, of working out percentages and balancing columns of figures. But translated into terms of the field, it means the killing of a church or a school, and churches and schools are people, made of flesh and bone and blood. It means telling underprivileged boys and girls and men and women that they can no longer have the opportunities which mean so much to their lives." (Text). Dr. McLean asks this question, "Is Spiritual Fire Cooling?"

A slogan used at one time in missionary circles was, "When we know we care; when we care we give." The church has never been so well informed concerning the needs of the world and concerning the opportunities to meet those needs as today. We know. Can it be that we do not care? Can it be the cooling of spiritual fires?

The missionary enterprise lags when spiritual zeal lags and spiritual zeal lags when spiritual interest flags; the missionary interest of the church "charts the rise and fall of its spiritual life."

Dr. McLean sets forth a few indications of spiritual weakness in the church. He quotes from a paper read before a group of church historians in Chicago. "Every great epoch of spiritual weakness in the church is also an epoch of great church building." Then after sketching the history of the Christian church through the days of spiritual dearth and cathedral building which marked

the period preceding the Reformation on down to the present time he added, "when people feel spiritual realities slipping, they hurry to make them visible and permanent in stone, mortar and concrete."

Never has there been so much church building as during recent years. We are told of one denomination that has expended over $5,000,000 in church erection in a single city in the West. In that same city the foreign population is more than a quarter of a million and the same church has expended less than $100,000 for "buildings in which the gospel might be demonstrated to the stranger. . . It is a city which has grown rapidly and not a dollar too much was spent on new buildings; but it is inconsistent to seek the comfort of cushions upon oaken pews when men and women are being broken on the wheel of industry. It should be hard to enjoy the music of the pipe organs when below the cadence of the music one can hear the cry of toiling children." "This ought ye to have done and not to have left the other undone."

Another indication of Spiritual weakness is the emphasis placed upon organization. The driver may be looking over his engine when he should be looking at the gas tank. Machinery will never take the place of consecration. Another indication of the cooling of spiritual fire is indicated by denominational rivalry and jealousy. Dr. McLean uses the illustration of the town of Coolidge, Arizona, the home of "Dirk Lay's" dam. For forty years a home mission board has maintained a mission in that little settlement and now that the dam has increased the population to a community of about one thousand Americans and five hundred Mexicans, three other denominations have established churches—churches for the Americans and what for the Mexicans. "When we get to the point where we are emphasizing again the things which divide us; when, for the sake of denominational position or personal glory, we confuse children in the faith with the differences which, if they really mattered, Christ himself would have clarified explicity, is the fine flame of our spiritual zeal not dying down?" When the church experiences a new commitment to her Lord, the flames will burn afresh upon her altars.

THIS MEANS ME

The sign on the door usually reads, "Keep this door shut. This means *you*". One forgetful lad made it more personal, "This means *me!*" That was a courageous change to make and no doubt effective. "Admonitions, criticisms, reprimands, means you; seldom me." As Dr. McLean says we recommend Americanization drives upon masses of foreigners, and are blind to the necessity for friendly personal contacts; we stand for justice and are ourselves unjust; we are concerned for the preparations for a great revival and forget to present Christ to our friends; the work fails because its need is not *my* need; sacrificial giving is not meant for me.

"Comity is a word used to define that group of rules, or courtesy agreements, by which various denominations undertake work together. In view of the fact that practically all of the bodies of the Home Missions Council had adopted comity principles

the Council stated that it felt the time was opportune for passing from the "resolutions stage" to the "action stage". The statement says, "We feel sure that no difficulties will prove serious enough, that no obstacles will be sufficiently insurmountable, to keep us from co-operation and unity when *all* really *want* co-operation and unity. Conversely, we feel that no difficulty is so trivial, no problem so easy of solution, but that it will suffice to keep apart those who do *not* want to come together." This means *me*. The question becomes personal. "Am I ready to give up my denominational preferences when the need arises, in order that the kingdom of God may go forward?"

Does this interest *me*? Only fifty-five out of every one hundred adults in my country are affiliated with any religious organization; in the East the number runs to about sixty-five and diminishes until only about thirty-five out of every one hundred on the Pacific coast are members of some organization; in parts of New Mexico, Wyoming, Idaho, Arizona and Nevada are large and thriving unchurched communities; whole communities in the state of Maine are absolutely destitute of organized religious work. What shall *I* do about it?

The Washington Congress said the fundamental cause for the lagging of the enterprise of the church is "a weakened conviction among our people of the eternal realities of our religion and a correnspondingly lessoned desire to share that religion with others."

"The final and perennial need is for a deeper experience of God, revealed through Christ, on the part of the individual Christian. For in the last analysis it is our faith in the character and purpose of God—in His forth-streaming, outreaching love—that is the unshakable foundation of the whole missionary enterprise. We are missionary because we believe in a missionary God. The deeper our insight into His character, therefore, the more irrespressible is our missionary passion, the more unquenchable our energy for the missionary task, the more invincible our conviction of the inexhaustible resources on which we may draw." (The Adventure of the Church). Stanley Jones spoke a soul stirring truth when he said, "We cannot go further until we go deeper."

CAN YOU ANSWER?

1. Can you tell the story of Dirk Lay?
2. Compare the method he used with others often used. Results.
3. What is the relation between Dirk Lay's efforts and the home mission enterprise?
4. Tell of the economic ministry of home missions in McKee, Kentucky.
5. Tell of the field for economic ministry afforded by our Highlanders.
6. Have home missionaries a responsibility for standards of living in communities to which they are sent? Is it based on the teaching of Jesus?
7. What economic changes have been wrought in Porto Rico? What responsibility has the church there?
8. Home missions create problems. Should home missions solve these problems? How?
9. What are the "Forbidden Lands" of which Dr. McLean speaks?
10. What can home missions do about war? About international re-

lations? About injustice in industrial relations?

11. Discuss Dr. McLean's five reasons for the "lagging missionary enterprise";

(a) Laxity in giving with the "cut" budgets resulting.

(b) New Church building enterprises.

(c) Devotion to "organization".

(d) Our emphasis on denominationalism with its resultant overlapping and overlooking.

(e) Decline of spiritual zeal.

12. "This Means Me". "What is that to thee? Follow thou me."

"Lord, what wilt thou have *me* to do?"

"In simple trust like theirs who heard
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee."

Retrospection From Everett

By Mrs. H. M. Jamieson, Everett, Washington.

A YEAR has passed since the real work of preparation, for the Women's General Missionary Society in Everett, began. As we look back and recall the experiences of these months, we are thankful that Puget Sound Presbyterial decided to invite the 1931 convention to meet within her bounds.

In prospect, the task of entertaining the W. G. M. S. seemed very great for a group the size of ours, but we have learned that much can be accomplished when, "the people have a mind to work." Jesus said, "With God all things are possible." The local committee which was composed not only of Everett women, but of women from other Puget Sound congregations, undertook the work in the prayer of faith. This spirit of dependence upon God was not only a prominent feature of the local committee meetings, but was characteristic of the monthly missionary meetings, women's prayer groups and other church meetings. Frequently the words of Jesus, "Without me ye can do nothing", called for the challenge of the great text penned by the Apostle Paul, "I can do all things through Christ who strengtheneth me." Weeks and days of prayer and preparation often of perspiration became, on the memorable dates of June 19-23, days of realization.

On the walls of memory are many pictures which have not faded with the passing of the calandar year. The large Convention banner, "Prepare Ye the Way of The Lord" is still seen in mental vision. No. 147 in the Bible Songs Hymnal is still frequently announced as the Convention Song. Mrs. Morgan's opening address on "The King's Highway" and Dr. Sawhill's closing address on "Whither He Himself Would Go" continue to inspire missionary prayer and service.

One has said, "Facts are fuel for missionary interest." Between the opening and closing addresses of the Convention there were many addresses, pageants and reports which brought before the eager listeners information which will be an inspiration through the coming years.

As a result of the convention we believe that all the churches of the

northwest have a greater appreciation of the work of the Women's Board and a new interest in praying for and giving to the support of the work.

There is not only the memory of the program, but of the personnel of the Convention. To many, in the churches of the northwest, the names of the Board members, missionaries and other leaders were unknown, or, if known through the Magazine or other church papers, brought nothing of personal interest. On the part of a large number there is now a personal interest, for, when the name is read there is the memory of the living person as seen and heard and perhaps met and entertained during the Everett Convention.

In an echo meeting of the Everett Missionary society last July the following notes were taken from the testimonies given. One said, "Missionary work will mean so much more to us, because the Convention brought it near." Another said, "It was an inspiration to see and hear the missionaries; they seemed so happy and anxious and willing to return to the work." Another said, "We have formed friendships with people we shall never forget and I hope they will not forget us."

Attendance in the midweek Prayer Meeting in the Everett Church has been much larger since the Convention. In the face of financial conditions the Thank Offering of our societies nearly equals that of a year ago.

There were some who doubted the wisdom of attempting to entertain the Convention, but since its close the unanimous verdict seems to be, "We are glad they came." The delegates who assembled in Everett June 19th were the finest type of Christian women and from our experience we say to any congregation or Presbyterial contemplating entertaining a Women's General Missionary convention, "Welcome the opportunity and you will be richly rewarded."

SUBMISSION AND REST

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off,
And rest to gain.

My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—Selected.

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor

MISS EMMA DEAN ANDERSON AND MISSIONARY CHILDREN
"We love her so, we love her so. With these bright garlands we honor her years."

VETERANS HONORED

By Mrs. J. B. Cummings, Rawalpindi, India.

The assurance of the love of our friends is a wonderful thing. The opportunity to express that love and appreciation before separation makes a joyous occasion. This Annual Meeting was an unusually blessed one for we celebrated the fortieth anniversaries of the coming to India of Miss Logan, Dr. and Mrs. W. T. Anderson and Dr. and Mrs. E. L. Porter, and Miss Emma Dean Anderson's fiftieth.

A program was planned to present possible developments in Mission methods 40 years hence. Why shouldn't we use airplane transportation, education by radio and injections for students weak in certain subjects, if the rest of the world is using such methods? And if no new missionaries are being sent out, we shall have to keep old ones young by the "Youth Restorer Pills" that our doctors are to discover.

We were regaled by tales of the early days of these who have gained so much experience in their 40 and 50 years out here. With words of love and with gifts we tried to say—"We are going to miss you, but are glad that you will keep right on working for the Master when you go to America."

As the Mission children had had very little chance to share in the fun with the big folks, in the evening, they came with their songs and garlands to honor Miss Emma Dean Anderson the next day at tea. Two of our ladies (star cake-bakers) had prepared a cake beautiful to look upon, as well as delicions to taste. The cake decorated with 50 golden candle-

sticks, was carried by Ellen Colvin, with a line of children following. They sang of how Emma Dean came to India long ago, and of how she had worked and endeared herself to all who knew her. Smiles and tears were mingled, as the tiny arms placed jasmine and rose garlands around her neck. The children's sweet singing, and earnestness in what they were doing expressed far better than any words, the feeling in our hearts. We wish that the picture of the glow of the candles on Emma Dean's sweet face, as she sat there surrounded by the children, might be carried to her friends everywhere.

"IT PINCHES ME"

By Mrs. Martha S. McKenzie, Sialkot.

Now you will be sure that what follows is to be about dollars and cents and that this is another plea for money to prevent recurring cuts. Quite the contrary, for these are the words of an idle son of a rich father.

Utterly spoiled in pecuniary matters, immature, though of age, Mela Ram Dutt is a lovable lad. He has travelled, visited America, Canada and England, and spent nearly two years in France, as his father is a fur exporter. Some of the lovely skins that keep you cosy in the Winter's blast, may be from his father's store-house.

He has been interested for several years in the Bible, but his family, especially his mother and sisters-in-law, have guarded against any intensive teaching on our part.

Some months ago Mr. McKenzie gave him a Gospel of John to read. Shortly afterwards they met in the bazaar, and the boy said "It pinches me that this is the truth, but I do not understand it. If I could only go to your house frequently to have it explained, it would be so helpful". He is more than welcome at our house, but alas; most of the missionary's time and thought, even when he is not on tour in the district must be spent serving the Christian community.

Mela Ram's older brother is a hot Nationalist, in fact he was only very recently released from jail on that count, and now he talks of Communism and free marriage.

Does it not pinch you, dear reader, that here is a great opportunity for personal work? Does it not pinch you that here is dire spiritual need and want? Does it not pinch you that one man cannot adequately serve a large Christian community, which requires much serving of tables; and yet meet the increasingly large class of Hindus and Mohammedans who are breaking with old faiths?

A lawyer who came under Dr. Brandon's and Mr. Morton's influence in his early years, stated quite frankly a few days ago, that for India it was either to embrace Christianity or cast all religion aside, if communal tension is ever to be relieved and self-government established. There are many who think and feel as he does. Who is to step in and show them that "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost?"

Pray for them that the Spirit Himself may enlighten and teach them as they read the Scriptures. Pray for the Indian church that her members may be led to serve their own tables, and not only that, but know the joy of witness bearing for Christ. Pray for us, who are missionaries, your representatives, and servants of Christ, that in this critical period in the history of India, we may make evangelism our supreme business, and help bring this wonderful land to the feet of the Prince of Peace.

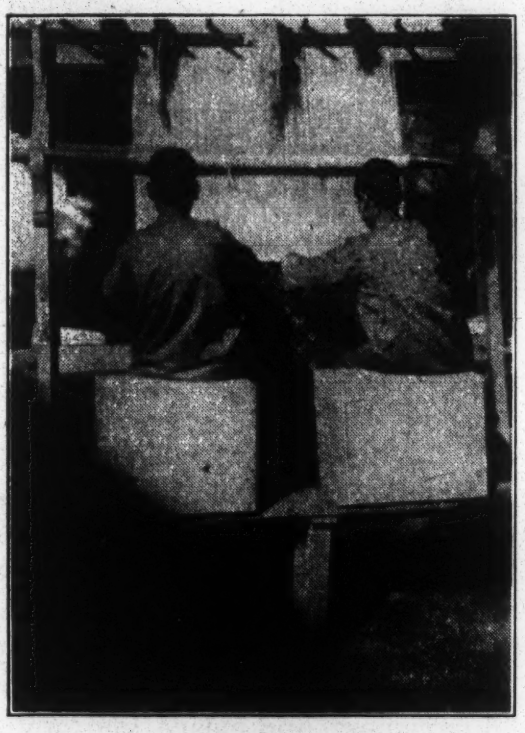
EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

INDUSTRIAL WORK, CALIOUB

By Miss Lucia Dwight, Cairo, Egypt.

Calioub is within easy reach of Cairo by train and by auto. I always enjoy the committee meetings there because of the nice trip through the country and the kindly welcome given by Mr. and Mrs. Pennings, the teachers, and the boys. They enjoy having visitors and the visitors always enjoy the visit.



AT THE LOOM

Two of the Orphanage Boys at work on a rug. Cut furnished from Mrs. George Moore Memorial Fund.

The boys learn to be very industrious. They share in all kinds of housework—cleaning, cooking, ironing, etc. The dining room and dormitories show results of efficient training.

The boys work and study in shifts. A group is learning shoe-making, another group is busy at rug making, while others are in school.

Many of the older boys find employment in Cairo. The aim is to train them to be able to take care of themselves by faithful Christian living and serving.

FAGGALA GIRLS' SCHOOL, CAIRO

By Miss Lucia Dwight, Cairo, Egypt.

The beginning of this school dates back to 1861 when Miss Whately, the founder, began a school for poor girls in the Kobesi quarter. Later, a plot of ground on Faggala street was presented to her by the Khedive where she built a residence, and the school which was dedicated January 12, 1872. A Boys' School occupied the ground floor and a Girls' School used the upper flat.

FAGGALA SECOND YEAR GIRLS OUT FOR A PICNIC

Cut furnished from Mrs. George Moore Memorial Fund.

Miss Whately died March 9, 1889. The Girls' School continued for a time under the direction of Mrs. Farida Shakour but was finally given up.

In 1895 a small school for poor Moslem children was again opened in the Kobesi quarter by Miss Di Vernon, whose father had helped in the evangelistic work in the schools founded by Miss Whately. Miss Di Vernon married Mr. Newton, of Derby, England and in March 1897 gave over her school and Bible work to our mission. Miss Anna Y. Thompson was given charge of this work. A better house was found and the school was moved in 1899 to Sharia El Ged.

In 1901 The American Mission became the trustees of the Whately School property, and in September of

that year the little school in Sharia El Ged was moved into the present property.

In 1924 because of financial stress, the school was reduced from a fourth year school to a two year school, that is, two years above the beginners' grades.

HOLDING THE THANK OFFERING CHAIN
Faggala Girls' School

Cut furnished from Mrs. George Moore Memorial Fund.

In 1929 the school was placed on the retrenchment list of schools to be closed. A suggestion was made at our annual meeting that our Faggala Evangelical Church might undertake the support of the school, so the matter was laid before them by our Committee on Education. An agreement was entered into for a period of three years, and accordingly in September 1929 the school began under the new arrangement—the church assuming the support, and the mission giving them a missionary superintendent.

The financial support from the church for last year amounted to $213.27. This marks a big forward step in the life of the church, for which we are profoundly thankful. The pastor, Rev. Ghobrial Adaba, takes a keen interest in the school. He gives very helpful chapel talks each Tuesday, visits in the class rooms frequently and encourages the children to attend Sabbath School in the church. The present enrollment is 165.

SUDAN

Mrs. R. F. Shields, Editor, Khartoum, The Sudan.

THE EVENING LESSON

By Miss Una Coie, Khartoum North, Sudan.

It is a still, hot evening in the Sudan in the month of May. A little group of four women are sitting around a low table in the light, two of them with Bibles in their hands. We slip in unnoticed in order not to disturb the group. Three of them are servants at the Girls' Boarding School—the fourth, the one who is teaching the lesson is our own Faith who has been baptized but little more than two months.

About sixteen years ago she entered our Girls' Boarding School for the first time. She was a bright little girl and did well in her lessons being promoted from class to class until in 1925 she was graduated from the school. She then became a teacher and as she showed an inclination towards kindergarten work she was given special training along that line by Miss Frances Herron who was then in charge of the kindergarten. When Miss Herron went home on furlough she took charge of the kindergarten and has continued in this work throughout the years. And how the little children loved her! It was Sitt Aisha (for that was her name at the time) to whom they told their troubles, who comforted their broken hearts, who settled their quarrels and who made school such an attractive place to them.

Through all these years of her life in the school, she had been taught of Christ and had come to accept Him secretly in her heart. When she was about fifteen years of age her parents fearing that she would become a Christian, made arrangements to marry her to an officer in the Sudanese army. The dowry, a sum of money amounting to about $150.00 had been paid and spent by her mother on household equipment for the bride, according to the custom. Aisha learned through some of her friends of the plans that were on foot and also that the proposed husband was not even a decent Moslem. She then wrote her elder brother concerning the matter. He, being really very fond of his sister, came home and after investigating the matter insisted that the arrangements be dropped and paid back the dowry to the officer. She was allowed to remain in the school and continued to learn of Christ. She wanted to confess Him before men and be baptized but because of fear of her people she delayed year after year. But this life did not satisfy her and God's Spirit was continually striving with her to let Him have full sway in her life.

She struggled on week after week and month after month in a conflict, how fierce only she and God know. Finally after days and nights spent in prayer God gave her strength to make her decision and she rose from her knees and wrote a letter to her elder brother who had always been considered the head of the household, telling him of her decision and her determination to be baptized. Then followed days and weeks when prayer was our meat day and night. We realized that the battle was the Lord's and He alone could work out His plan.

The brother left his work in a distant part of the Sudan and came with all haste to try to turn her aside from her decision. But it was of no avail. She had made her decision and all the threats and curses he heaped upon her did not move her. In his anger the brother precipitated the case before the governor (English) of Khartoum Province and she was called before him in the presence of her family. There she stated her desire to be baptized and refused to leave school and go home, knowing that if she did her people would immediately marry her off without her consent to a Moslem who had been wanting her for some time. After hearing her case and learning that she was of age the governor said that he could not refuse her the permission to be baptized nor could he say she must go home since she was of age. However, in the natural order of such affairs, it was necessary for her to obtain her permission from the Moslem court. Ordinarily she would have had to appear before the civil court only but because the brother stirred up such a disturbance and petitioned nearly every official he could think of, her case was brought up first before the Grand Judge of the Mohammedan Law Court. After about three-quarters of an hour of gruelling he did not succeed in turning her aside or changing her decision and so he turned her over to the next judge. In due time she was called before the province judge and he, seeing that she would not be turned aside from her purpose, gave her permission to be baptized.

During all these weeks when the case was going on, her brother came day after day to see her, cursing, threatening and pleading with her but she bore it all with a strength and calmness, the secret of which was to be found in those days and nights of prayer.

When the final hearing was over and she returned home, to quote her own words, "I felt the relief of one who has been on a long journey and has finally reached a haven of rest or the end of his journey." She was accordingly baptized and took the name of Faith and she it is whom we see—the fourth one of the group. How her face lights up with that inner joy which she has known since

she has gone all the way with Christ! The lesson of the evening is about the betrayal of Christ. How attentively the three listen to the telling of the story! Soffa leans forward on her chair in order that she may not miss a word.

When the story is finished, Zeinab, the one who has the Bible begins her reading lesson. She is reading in John. Into her life there has come a great change, whereas she used to be lazy, quarrelsome, fond of cursing and strong drink, she has now become faithful, quiet, thoughtful and no longer drinks. She recognizes the change in her own life. It is Christ that has wrought this change in her. What mighty power is His which He longs for us to make use of! What a joy it will be to all of us when Zeinab too, receives her new name and becomes one of His own. May God grant that through the testimony of Faith's life, her brother, too, may enter into the fold along with His other sheep which are to be brought.

Friends, let us not fail in our responsibility as intercessors that this happy day may soon be ushered in.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

FEAR TURNED TO REJOICING

By Elizabeth McKibben, R. N., Sayo, Ethiopia.

Mother love is the same the world over. Mothers in Ethiopia love their children as much as mothers in America. How can they help it? Their babies are just as cunning and just as helpless as our babies in America. Who could see a little Ethiopian baby with nothing on but a string of beads and not love his shiny little body and his sweet little face?

TWO ETHIOPIAN BABIES
"Just as cunning as babies in America"
Cut furnished from Mrs. George Moore Memorial Fund.

One mother showed her love for her little boy by bringing him to the hospital when he needed help. Not all mothers and fathers do this. Some of them take their children to witch doctors or to wise men in the community who do them more harm than good. This mother brought her little boy one Sabbath afternoon. We do not open clinic on Sabbath except for emergencies or very sick patients. The day this little fellow was brought the doctor was not at home. On inquiring why they brought him, I was informed that he had stuck a grain of corn up his nose.

We went down to the hospital and I invited the mother in. She hesitated a little and finally she did venture into the clinic. I went ahead getting the instruments ready and just let her look around. It was very evident that she had never been in the hospital before. I saw her looking back toward the door. I talked to her and tried to make her feel at home, and assured her that the baby would soon be all right. Everything was ready and I started up the steps to the operating room where I would have a better light and where I could put the little fellow on a table. I called for her to follow me. This was too much. She went out the door calling to the woman who had brought her to the clinic. We both talked to her and finally for the sake of the child, she gave in and followed me. I knew by the look on her face

that she never expected to see the outside world again. She had never seen stairs before or at least had never tried to climb them. By going very slowly and almost crawling she managed to reach the operating room. When she saw it I am sure that she would have run had it not been for the woman who was with her and for the thought of those awful stairs. By this time the little fellow became suspicious and began to cry. I put him on the table and then he did howl. The mother was scared so badly that she was no help at all. The other woman helped by holding the baby's hands. When I first looked, I could see nothing. Then I looked again and saw a little speck of something. I inserted the forceps and pulled out a leaf, which the little fellow had rolled up and stuck up his nose. I was glad that it was only a leaf. I have taken out peas and grains of corn and I know that the leaf was easy compared to those. The look of relief that came over the mother's face was enough of a reward for the little work that I had done. They wanted the leaf and so it was wrapped in a piece of cotton and given to them.

I got the mother and baby down the steps without any trouble and sent them on their way rejoicing. No doubt the neighbors are still hearing tales of the funny things we have at the Mission. The leaf would be produced and a long story told of what happened. We hope that this mother will tell other mothers and that they also will bring their babies to the clinic when they need medical care.

A GOSPEL TREK IN ETHIOPIA

By Rev. B. B. Buchanan, Sayo, Ethiopia.

(Concluded)

THE "ADILI"

One rather unusual audience was at a community trial, "Adili". This type of trial is one in which the men of an entire community are forced to come and stay in a certain place until the guilty parties are apprehended. Sometimes the judges cannot decide as to who is guilty and then all the men have to share the fine. Although all are compelled to go, usually a fair number buy exemption with a bribe. In some ways medieval Ethiopia is quite up-to-date! At this place we found some 350 to 400 men who had been interned for a solid month and who still had almost a week to serve. This system is a great waste of time as the men do nothing but loaf. At first it was hard to get silence. In fact it was a bedlam for the first ten minutes. But after awhile things quieted down and finally we had a very attentive audience. They listened to the story of the prodigal son with real interest. It was a rare opportunity to get practically every man in that district in one place at the same time. An "adili", by the way, serves as an impressive illustration of the great Judgment at the last day, for our native people realize that all will be there for God accepts no bribes.

Gidada and I took turns leading the services. Sometimes we sang Psalms or Gospel songs, the boys assisting. Nearly always questions were asked so as to help the people understand better and to find out if they were grasping the truths. Quite often people asked us questions and we were particularly glad for these inquiries. There is but little doubt that people often came because of the medicines and the phonograph music. But they stayed to hear the Gospel. Between services we usually had a fair group who visited and many times in these informal talks we could get nearer to men's hearts than in the regular meetings.

OPEN DOORS

We hope to do follow-up work every year. This year our medical colleagues greatly assisted by letting us take nine or ten kinds of simple remedies. We trust that Dr. Maxwell will be able to go with us next year. Many more folk will come if a doctor "comes to town". Nothing is certain but it would seem that there

are splendid openings in some of the towns, openings for schools, for clinics. Everywhere there is urgent need of the Gospel.

You might have shed a tear or two had you seen a babe less than a year old with a goitre fully as large as two eggs. There were many distressing venereal and leprosy cases, which we could not care for. One of the saddest things was to see even comparatively young men afflicted with a tropical disease in which the feet and legs are swollen to three and even four times the normal size. Thus far our doctors have not located a treatment for this.

Your hearts would have been gladdened to see the way in which at least two officials helped in teaching the Word. When the Governor of Sadi Province came to camp, Gidada spoke in Galla and our friend Canyazmach Shoromo, a young man, translated into Amharic so that all might understand, as there were many Amharas present. On another occasion Gidada had gone to see the people of Korjo, a blind man who has had some Braille teaching at our place here in Sayo. I was asked to come to the home of the mother of Fiteraari Yohannis and Fiteraari Ossana. The old lady did not understand the foreigner's accent any too well and so her son, the Fiteraari, graciously straightened it out so that she understood perfectly.

Is this type of work justified? What did the Lord Jesus say? "I must preach the good tidings of the kingdom of God to other cities also." Although Capernaum was a strategic centre, He was not satisfied to remain there all the time. Even more striking are these words of His: "Other sheep I have which are not of this fold; them also I must bring, and there shall be one flock and one Shepherd." It is remarkable that these words follow immediately upon His utterance about laying down His life for the sheep. So, then, this work was beyond the Cross. It was to be done after He had died. Today Christ is still yearning to gather these "other sheep", using all of us as under-shepherds.

LOCKJAW

By Rev. Chris Kenneweg, Addis Ababa, Ethiopia.

Lockjaw! Dread disease! A Galla man—too far gone to be saved—lay twitching on the bed with mouth clamped forever in its embrace. No more will his lips form a native song nor join in friendly conversation. Going out to meet the Great Judge, unsaved.

Gumtessa, the hospital evangelist, talked to the man. He read him the story of God's love through Jesus Christ. Before the man died he nodded very emphatically his desire and decision to take Christ as his Saviour. Christ can conquer lockjaw.

There are many Lockjaw Christians, too. Perhaps babbling a thousand things of everyday life but never a word of Christ's grace and glory. Mouth gripped forever shut when it comes to praise and gratitude to God. In God's eyes, no doubt, Lockjaw Christians.

What is the germ of this Christian disease? Is it the sins that men love that hold their tongues? Is it the laziness of their souls? Is it only indifference to the real issues of life? Worse disease is this than that of him who lay on the hospital bed.

Christ can conquer the lockjaw of Christians, also. Let Him vanquish every trace of yours. Above all let Him loosen the tie that holds the mouth of prayer. Today enter the secret closet and if your heart is not bubbling over with a thousand things to pray for—or if it is—remember the Hospital in Addis Ababa. Pray for Dr. Pollock and his multitudinous tasks with perhaps seventy in-patients and fifty in daily clinic. Pray for Gumtessa as he daily witnesses to the patients. When I ask him what we can do to help he always answers, "Pray and pray". His call goes on to you.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

THE TOMORROW OF MISSIONS

My optimism concerning the future of the missionary enterprise rose, as I sat for two days watching and hearing more than 2,000 active wide awake young people at the Student Volunteer Convention in Buffalo the first days of the New Year.

Not all of the young people who were gathered there were volunteers —in fact comparatively few had signed the volunteer declaration, but they were Christian young people interested in the extension of Christ's Kingdom and seeking to know His will for their lives.

The leaders who spoke from the platform analyzed this confusing age in which young people find themselves today and pointed to the only One Who can guide them. The addresses all followed the convention theme: "The Living Christ for the Present Age".

Dr. Mott in his usual challenging way summoned the youth, with their unspent years, living in difficult times, to "sink deeper shafts into unsolved problems", to be willing to venture all with Christ in order to meet the depths of human need today.

Dr. Speer pointed out that Christianity would have died within ten years after Christ's ascension had it not been that there was a *living* Christ in the lives of His followers. He asked the young people to hand themselves over to Christ, to let Him work in them and through them and by them.

Dr. Jabavu of South Africa stirred the audience as he talked of the problems of his country. Dr. T. C. Koo of China, Oxford scholar, gripped every heart as he pictured the triumphant love of Christ revealed by the cross.

Students were heard in one meeting. A Korean girl, twice a political prisoner, a Negro from the South going back to the difficult race problems of his community, young volunteers telling of their hopes and plans, Chinese and Japanese talking in unimpassioned speech on far Eastern questions, all testified to the power of the living Christ.

A young doctor, Walter Judd, who had spent seven years in China, thrilled the audience as he told how his life investment had paid. In a burning speech he told how "Love Works" among the sick and sorrowing, among the fine Chinese Christians, among suspicious strangers, even among bandits. In spite of hardships he is turning his face back to interior China. The effect of his speech was tremendous and not a few young people caught a new vision of service that they had never had before.

I came away from the meeting convinced that there are young men and young women as consecrated as those of any age and more of them than the church is ready to use. Let the church awake to her responsibility and

I believe there will be enough of young people to answer all the calls, for again and again I heard these hundreds of young people praying as they sang:

"O Master let me walk with Thee
In lowly paths of service free".

* * *

MAKING AMERICA CHRISTIAN

The Home Missions Council and the Council of Women for Home Missions, for the first time met in Canada. Representatives of the churches of the United States and of Canada came together to confer about the great subject of Home Missions. Some time was necessarily spent in discussing ways and means of administering these interdenominational organizations, in planning for the "Grand Strategy" that takes in all fronts, in agreeing that in our great America there shall be "no overlooking and no overlapping", but more time was given to inspirational addresses by Home Mission leaders.

The joint programs were rich and full as different men and women presented the needs of City and Country, of Non-Anglo-Saxon and of Indian.

The Mayor of Toronto, a Christian man, recently re-elected "by acclamation", gave a welcome, in the name of his 800,000 fellow citizens, to the city of Toronto. Other Canadian speakers showed us the great expanse of the Canadian commonwealth with its vast prairies, its sparse population and its difficult problems. Dr. Mabel Cartwright, President of the Women's Auxilliary, Ontario Diocese, Church of England, was outstanding in her address "Adventuring". Honorable N. W. Rowell, K. C. former President of the Council of Canadian Government, Vice President of the Institute on Pacific Relations, as a statesman and as a Christian discussed in a very able way "The Place of the Church in the Life of the Nation".

Bishop McConnell was heard in two illuminating addresses. "The Challenge of Today" by Mrs. Orrin R. Judd, President of the Council of Women for Home Missions was a cheering message. Dr. John McDowell, President of the Home Missions Council in discussing "The Dynamics of Home Missions" warned against being too much occupied with the mechanics of missionary work and too little concerned about dynamics. As he traced the Apostolic Church and its victories he outlined the demands in our co-operation with the Holy Spirit in our own time: Consecrated Personality; Creative Thinking; Commanding Objects; Co-operative Spirit.

The precious worship periods led by Miss McMurchy emphasized the terrific needs of this day and the spiritual resources to meet these needs.

The Canadian hosts entertained both groups at luncheons, provided a drive over the city, planned a dinner meeting that brought together many of the church leaders of Toronto, and made us feel our oneness as fellow Christians and as fellow Americans.

A WORLD ENCIRCLING CHAIN

A Report of the World Day of Prayer, February 20, 1931.

From "The Missionary Review of the World".

By Mrs. John P. White, Member, Joint Committee on World Day of Prayer.

Never in the history of the Christian Church has there been such unceasing, united prayer as on February 20, 1931. The poet's thought of a world encircling chain of prayer was realized on that day when women all over the world met in pine chapel or stone cathedral, in grove or on mountain top, in great city or small hamlet to join their voices in prayer and praise to the God and Father of our Lord Jesus Christ.

Preparations for this wonderful day began months in advance. The program on the theme, "Ye Shall Be My Witnesses," was prepared by Miss Kathleen W. MacArthur, of Canada, and the "Call to Prayer" was prepared by the Baroness van Boetzelær van Dubbledam, of Holland, thus giving an international character to the observance of the day.

"They helped every one his neighbor," was literally true of the world-wide service. The programs were mimeographed by the committee in charge and sent to forty-six or more countries where they were translated into various languages and adapted to the conditions of the various communities. In China the National Christian Council took the responsibility of printing the programs for all participating groups; Mexico sent printed programs to Puerto Rico; Argentine shared her programs with Uruguay and Brazil. Always the offering of the Day was "for others."

A FEW OF THE "THOUSAND PLUS" AT FOULASSI, AFRICA.
Courtesy Missionary Review of the World.

Follow this chain as it draws together the praying women around the world. Let the circle begin at that line in our Atlas marked "Antipodes", one hundred and eighty degrees east of Greenwich. The Day of Prayer begins in New Zealand. Following the circle around the globe the services continue in Australia, Japan, Philippine Islands, Korea, Manchuria, on through China, Tibet, Siam, Burma and India, through Persia, Mesopotamia, Syria and Turkey, across fifteen countries of Europe, across the continent of Africa, across South America and North America to the Hawaiian Islands and Alaska, finally reaching the Antipodes again where in the service in the Fiji Islands the circle is complete.

THE CHAIN MADE STRONG BY GREAT NUMBERS PARTICIPATING

Some of the prayer groups reported small gatherings, others reported great throngs. Foulassi, Africa had "a thousand plus" in attendance and Kansas City, Missouri, had fourteen hundred. Not all the meetings were held in conventional places. In Scotland, where the day was observed from border to border, meetings were held in cities and towns, and away "in lonely places where it was impossible to have organized meetings the service was held by individuals in their homes." Three "shut-ins" in Teheran, Persia, secured copies of the program and followed it step by step as it was being carried out in the church. Two missionary women in Africa were taking a vacation in the mountains. Here they held a "service of prayer in a secluded place on the mountain side with trees overhead and rocks for seats, the birds joining in praise to the Most High." In India a grove—"God's first temple"—became the shrine for a group of worshipers. In Africa two chiefs opened their compounds for the services. In China in one district where the meeting was announced to begin "just before cock-crowing" a goodly company of men and women assembled at the appointed hour.

Through much difficulty many women came to the place of prayer. Melting snows in the streets of Hangchow, China, made walking almost impossible, yet 200 women assembled for the service; a snowstorm in Teheran, Persia, kept the timid and delicate folk away but the strong and the brave were there; riots in Colombia, South America, due to political disturbances made a small meeting, but the few who attended were so inspired by the thought of this united prayer and so impressed by the beauty of the program that they felt others should join them and the whole service was repeated during Easter week. Meetings were held in twenty-five centers in Bulgaria. Some of the churches were filled to capacity and in one the seats were all filled and many had to stand. Women in Canada, scattered over the prairies, drove long distances to attend some of the 600 meetings held in that land. Women walked for miles in Africa, in India and in Japan, many carrying babies as they came. In Korea, likewise, mothers necessarily brought their little ones and sometimes these "tiny toddlers with their tinkling bells," made the service anything else than a "quiet hour". In the Fiji Islands a terrible hurricane which destroyed

whole villages in a certain section prevented the women of Davuileve from observing the Day as they had planned, but meetings were held in three other places distant from the path of the storm.

One of the most remarkable meetings was held in Johannesburg, South Africa. About one thousand women were there. One group was distinguished by white head kerchiefs and white broad collars over red blouses; another group had fur skin caps; another black blouses and white stoles and pins showing their society initials. "The sight was impressive beyond words."

Linguistic difficulties vanished before the fervent spirit of praying women. In Korea three nationalities all in Korean dress were met together. Three different languages were used, not just as a matter of interest but to accentuate the fact that people of many tongues and nations were meeting in the same service of prayer and praise.

In Athens 300 women of diverse races and nations and tongues, many of whom had been driven across seas as homeless refugees, met in a beautiful spirit of unity. Programs were printed and hymns sung in Greek, Armenian, Turkish and English. There was something wonderful about the mingling of four languages sung together. It seemed to be a forecast of the great chorus "which no man could number, of all nations and kindreds, and tongues" standing before the throne singing praise to "God which sitteth upon the throne and unto the Lamb."

Again in South Africa prayers were offered in Zulu and Lesuto and Isixoya and other dialects. The hymns were sung in three or four languages but in perfect unison, softly and reverently without accompaniment. "The singing was beautiful, rich, harmonious, grand—like an organ swell."

THE CHAIN ENLARGED BY NEW LINKS

For several years reports have come from every state in the union. With each passing year new centers are reported. New names are added to the list from lands across the seas. Manchuria, South Africa, Uruguay and the Fiji Islands are new links in the chain in 1931.

In every sanctuary new voices were heard. The participation of nationals was encouraging. In past years, in mission lands, the whole responsibility of planning for the celebration of the World Day of Prayer was in the hands of missionaries. In 1931 other women made a large contribution to the services. In Burma the Burmese women took entire charge of the planning of the program and carried it out in a splendid way.

In one village in India where there are a few Christians but no organized church, a group of simple peasant women met for prayer. They were illiterate and unaccustomed to taking part in a meeting but that day they ventured for the first time to utter brief petitions.

"Speaking in public is a very new and difficult venture for the women of Bulu Land. One of them prefaced her remarks by asking to be forgiven for being so short of breath and frightened. She said: 'Who would have thought a few years ago that a Bulu woman would have dared to

stand up, especially before men and talk? It is the "Things of God" that have made us free. Now even a little unimportant woman such as I am can speak the things that are in her heart.'"

After a thrilling address on "Witness through the Ages," a Zulu woman arose and said: "I do not know very much about the great witnesses after Paul and the early church but I will tell you of our people and how, after the missionaries brought the good news to Natal, our people went out to Gazaland and to the interior, and some have died as martyrs and witnesses to the truth."

THE CHAIN MADE BEAUTIFUL BY VARIETY IN LINKS

Chinese women singing, "Watchman, What of the Night?" antiphonally; a Chinese woman reading the sixth chapter of Isaiah and "explaining the metaphor, making the coals of fire placed on Isaiah's lips truly alive and burning with a message"; Persian girls giving a pageant depicting life in India; a "Map Talk" in Japan to make clear the circle of prayer; a "sweet voiced little mother," at the foot of the Rockies in Canada, driving miles with her little ones in order to be present and sing, "The Garden of Prayer"; a great pageant in Kansas City directed by a professional leader and using girls of different nationalities—all give little glimpses of the spirit of the varied groups over the world.

In Portland, Oregon, a business women's meeting was held at the noon hour in a down-town district; in Indianapolis, Indiana, 350 attended the special evening service for young people; in Xenia, Ohio, a local pastor led a prayer service and a missionary on furlough gave an address to the 650 boys and girls in the high school. In numerous places meetings were held for children. In China in some of the girls' schools the whole program was carried out in a beautiful way.

A permanent organization was effected in Tokio, Japan, which plans for two additional meetings during the year. At the all-day meeting on

LUNCHEON SERVED BY THE FOREIGN WOMEN IN TOKIO, JAPAN.
Courtesy Missionary Review of the World.

February 20 the foreign women, in the spirit of Him who said, "I am among you as he that serveth," themselves served lunch to all the assembled women.

In some places the day was observed as a quiet day of prayer and meditation without any announcements or speaking. From 9 a.m. until 5 p.m. women came and went engaging in prayer, following the subjects given on a printed program. The hush was broken now and again by strains of sweet music as the organist played familiar hymns.

THE CHAIN MADE BINDING BY THE SPIRIT OF UNITY

Every report breathes a beautiful spirit of unity. Women in the United States and Canada, in city and village and country community, met together to witness—not to the value of their different denominations—but to the power of the living Christ. In foreign lands as well, the lines of demarcation, while never distinctly drawn, vanished as women joined in prayer and praise to God.

One Chinese women expressed the thought of many: "I thank you sincerely for making possible this fellowship of intercession. Such a sharing of prayer life will do much to advance the kingdom on earth." A Japanese woman writing of the meeting at Osaka said: "Who can understand the blessing of the meeting except those who were there? All were happy to think that the women of the world were praying for the same objects at the same time."

The Bulu people felt the sense of fellowship and expressed it in a splendid way. The pastor read a greeting and the whole congregation *yebe'ed* (agreed):

To all fellow-worshipers observing the World Day of Prayer:

We, meeting in the World Day of Prayer in Elat, Cameroun, West Africa, give greetings to all of you in forty-four countries of the world.

Today we are happy to give thanks to you. our brethren all over the world, because certain women of the faith were led by God to create such meetings as are held this day. This shows that you are real gardeners in the garden of God, that you watch and pray because you fear the one who wars against the Father and His servants shall come and sow his seed in the hearts of men.

From all over our own land and from every land come testimonies of joy in being privileged to join the Christian women of the entire world in this fellowship of prayer, and evidences of an increasing interest in the extension of Christ's kingdom in the world and of a new desire to cooperate in all kingdom service.

Not on the stated Day of Prayer alone, but throughout the year many Christian women have been "continuing instant in prayer" joining the Sabbath sunset circle of prayer.

Courage, hope, strength, inspiration and joy have come to the Church of Christ throughout the world because of the united prayers of God's children.

Wherefore let thy voice rise
For so the whole round earth is every way
Bound by gold chains about the feet of God.

EFFICIENCY

Earnest in Purpose
Faithful in Service
Fervent in Spirit
Interested in Others
Constant in Attendance
Importunate in Prayer
Eager for Knowledge
Noble in Aims
Courageous in Undertakings
Yielding to Guidance.

STANDARD OF EFFICIENCY

POINTS IV, V, VI, VII.

By Miss Ida B. Little.

Will you notice that the Standard is rated on *increase* rather than on *percentage.* Your secretary is expected to *keep for reference a copy of your last annual report prepared for the presbyterial secretary.* By comparing with it the figures for the new report, it is very easy to know whether your society has done a little better, is at a standstill or has fallen back.

Point IV. means that the total disbursements to the Seven Departments shall be more than the previous year. It does *not* suggest an increase to *each* of the Seven Departments.

The Budget Card is *recommended as a business method.* On this card the range of suggested pledges is wide. Those whose finances will permit are challenged to pay a goodly sum,—one in proportion to their ability. Those with more limited incomes may find stated amounts which they may well pledge. A blank space is found for those who might wish to give a still different amount. This plan thus challenges each woman to give "as the Lord has prospered" her, whether the amount be much or little.

As for the use of the envelope, this is also recommended as a *business* proposition. The giver and the treasurer are both safeguarded in that there is much less danger of error in keeping the accounts. The envelope also serves as a reminder to the giver of an unpaid obligation. Besides, it makes for regular systematic giving.

Point V. The Thank Offering consists of individual or society gifts called the *regular* Thank Offering, Life Memberships and Life Directorships. In calculating the *increase* of the Thank Offering, it is to be reckoned on the *total* of the regular Thank Offering and Life Memberships. These two objects are practically co-existent, the first Thank Offering being presented in the spring of 1888 and the first two Life Memberships in

1886. The Life Directorship, which plan was adopted in 1917, is *not* to be considered in the increase.

Point VI. How shall the gain in number of tithers in a missionary society be known? The point does *not* discuss *how* tithing is to be computed,—on net or gross income,—nor does it attempt to prove the value in tithing. It simply seeks to know if more women are becoming more systematic givers, using this particular method stated in the Old Testament and affirmed by Jesus in the New Testament.

One plan that has been tried is this:—The Efficiency secretary passed a note book and pencil around at several regular meetings of the society. "Are you a tither?" headed the page. No names were to be signed but just "yes" or "no". In the several passings, a goodly percentage of the membership was reached. At the close of the year, the secretary presented her report. A second year's trial gave a basis for comparison.

Another tried method is presented:—The secretary placed small envelopes in the basket. Each envelope carried on its face this question, "Are you a tither?" The women were asked to take these home, pray over the subject, making it a matter between themselves and their Lord. At the next meeting, the envelopes were to be returned without name but with the answer enclosed. Without the slightest publicity, the necessary information was gained.

One value in a pledge card is to cause a person to pause and consider. It suggests that there is a subject worthy of study or it would not be propounded. It compels decision one way or the other. It causes one to face herself with this query,—"What do *I* think?"—Not—"What do other people think?" And in moral questions,—"What does *God say?*"

Point VII. does not ask for increase. If your society pays towards the salary of a missionary, foreign or home, a definite amount each year, you qualify on this point. In the case of Young Women's societies, the Special Fund includes both home and foreign salaries. While some societies of this department pay to the presbyterial missionary salary, too, those societies supporting only the Young Women's Special Fund are also fulfilling this point.

MISS GERTRUDE ZINK

Again our mission in India has suffered a great loss. Miss Gertrude Zink, promoted to the heavenly service has left a vacancy in the ranks of workers.

After the testings and trials of twelve years Miss Zink had come to the place of her greatest usefulness. The strength of youth and the experiences in various posts of duty had fitted her to fill a place of great responsibility. Such a place was recently assigned to her—The superintendency of the Women's Home in Gurdaspur.

The whole church joins in extending sympathy to the Mother who had loaned this lovely daughter to the Lord; and also to the depleted forces in India where Miss Zink seemed to be so much needed.

THE CHALLENGE OF OUR JUBILEE YEAR

April 1, 1932—April 1, 1933

First—A more complete organization for various ages;
Second—A deepened spiritual life;
Third—A conscientious stewardship;
Fourth—A clearer vision of the need of missions;
Fifth—A devout expression of gratitude in gifts and service.

OUR JUBILEE YEAR

By Mrs. O. H. Milligan.

The year 1933 will be a memorable one in our Church history. In that year we are to celebrate the seventy-fifth anniversary of the formation of the United Presbyterian Church. In addition to this happy occasion there will be the celebration of the fiftieth anniversary of the organization of the Women's General Missionary Society.

God has very richly blessed our Church and enabled her to carry the light of Jesus Christ through the United States and into India, Egypt, the Sudan, and Ethiopia. During fifty years of the Church's history, one of her messengers has been the Women's General Missionary Society organized to help the United Presbyterian Church in all its undertakings.

The Missionary Society renders a service in its own congregation by developing the latent talents of its members and by educating them in the mission of the Church, thereby qualifying them to be interested and useful workers in the local field. The societies are organized into Presbyterials, and the Presbyterials form a national organization known as the Women's General Missionary Society.

As we review the fifty years of our history, we have great cause for gratitude. The missionary information and inspiration afforded by the missionary societies have kindled a zeal for missionary service so that through the years there has been a continuous supply of young lives dedicated to the Master for work at home and abroad. Their willingness to go and the willingness of the parents to let them go and of the societies to help them go has carried the light to multitudes not knowing the Saviour and His plan of salvation.

In 1929 a committee was appointed looking forward to the celebration of our Jubilee Year in 1933. The committee reported at the 1930 Convention meeting in Greensburg, Pa. Realizing God's goodness through the fifty years in the work accomplished and the desire to more nearly complete the task, the committee suggested five objectives to be accomplished before the 1933 Convention, (P. 739, July 1930 Magazine):

First Objective—A more complete organization for various ages; every congregation to have a Women's, Young Women's, and a Junior So-

ciety. The Presbyterials were asked to co-operate in the formation of new societies.

Second Objective—A deepened spiritual life, using every means to lead every member of every society into active membership with a deepening of the spiritual life by prayer and mission study.

Third Objective—A conscientious stewardship leading all members to consider their responsibilty in stewardship of self, substance, and service for the Master's use.

Fourth Objective—A clearer vision of the need of missions.

Fifth Objective—A devout expression of gratitude in gifts and service. As we recount His wonderful blessings during the days and years, we will desire to express our gratitude to Him.

Many Presbyterials may have completed organization in every congregation; many societies may have had the joy of seeing their entire membership active in all phases of the society's work. In order that all may have completed the task asked of us before the 1933 Convention, we are presenting the Challenge of Our Jubilee Year. Each objective has been outlined and topics assigned for the different points. The series beginning this month will appear in the March, April, May, and June numbers of the Magazine. One objective will be presented each month by two well-known writers. Read these splendid discussions and gain inspiration to complete your part.

Make our Jubilee Year (April 1, 1932-April 1, 1933) a forward step in winning the world for Christ.

* * *

PRESBYTERIAL DELEGATE HONOR ROLL

Kiskiminetas, Texas, Big Spring, Detroit, Vermont, Lake, Idaho, Argyle.

* * *

WORLD DAY OF PRAYER

February 12, 1932

It is now thirty-five years since the women of the churches of the United States set apart the first Friday in Lent as a special day for intercession in behalf of the missionary enterprise. The number participating has increased every year. From land to land the desire to share in this fellowship of intercession has spread until now in the World Day of Prayer Christian women the world around unite in praise and petition.

Careful preparation made long in advance enlists the participation of women of different lands and customs, but one in spiritual unity through Christ Jesus. What a blessing it is to have part in this fellowship of intercession!

If no interdenominational meeting is planned for the Day in your community may we suggest to the president of the Women's Missionary Society that she call a special meeting for prayer, following the subject "Hold Fast in Prayer".

Programs, Call to Prayer, Posters and Seals may be secured from Miss Elizabeth Milligan, 904 Publication Building, Pittsburgh, Pa.

PROGRAM CALENDAR FOR WOMEN'S AND YOUNG WOMEN'S SOCIETIES---April 1932—March 1933

APRIL

THE CHRISTIAN CHURCH IN EGYPT

Devotional Theme—"With great power gave the apostles witness". Acts 4:33-37; Acts 8:4.
Prayer Cycle—21st-29th Days.
Suggested Topics:
The Influence of the Christian Church in Egypt.
Evangelism.
Christian Literature.
Social, Educational and Medical Work.

MAY

ORGANIZED WORK FOR WOMEN IN OUR MISSION FIELD IN INDIA

Devotional Theme—"The woman who testified". John 4:25-29,42.
Prayer Cycle 15th-20th Days.
Suggested Topics:
Women's organized work
In Schools.
In Hospitals and Dispensaries.
In Evangelistic Itineration.
In Missionary Societies.

JUNE

THE SUDAN AND ETHIOPIA

Devotional Theme—"The land shadowing with wings". Isa. 18.
Prayer Cycle 4th-6th Days.
Suggested Topics:
The Mustard Seed.
A Paying Investment.
Morning on the Hills.
High Noon in the Valley.

JULY

MAKING AMERICA CHRISTIAN

Devotional Theme—"To seek—to do—to teach". Ezra 7:10; Deut. 11:18-25.
Prayer Cycle 11th-13th Days.
Suggested Topics:
The Home—A Factor in American Life.
Writing on the hearts of children.
The Family Pew.
"Who is my Neighbor?"

AUGUST

LOOKING BACKWARD AND FORWARD

Devotional Theme—"The women who labor in the Gospel". Rom. 16:1-16; Phil. 4:3.
Prayer Cycle 1st, 28th, 31st Days.
Suggested Topics:
Yesterday in the Reports.
Tomorrow in the Reports.
Our Appointed Task.
The Eve of the Jubilee.

SEPTEMBER

THE NEGRO CHURCH

Devotional Theme—"They searched the scriptures daily". Acts 17:10-15.
Prayer Cycle 7th-10th Days.
Suggested Topics:
The Development of the Negro Church.
The Contribution of the Negro Church to Society.
Women's Work in the Negro Church.
The Responsibility of the White Church to the Negro Church.
The United Presbyterian Church Among Negroes.

OCTOBER

" THE RAINBOW EMPIRE"

(By Dr. Stuart Bergsma).

Devotional Theme—"I gave . . . Ethiopia . . . for thee". Isa. 43:3; Isa. 45:14; Job 28:19.
Prayer Cycle 2nd and 6th Days.
Suggested Topics:
Legendary Ethiopia.
The Introduction of Christianity.
The Empire of Ethiopia Emerges out of Chaos.

NOVEMBER

"THE RAINBOW EMPIRE"

Devotional Theme—"Ethiopia Stretches out her Hands". Ps. 68:31; Jer. 13:23.
Prayer Cycle 3rd and 6th Days.
Suggested Topics:
The Land and its People.
Recent History.
Progress under the New Emporer.

DECEMBER

"THE RAINBOW EMPIRE"

Devotional Theme—"I will heal their Land" 2 Chron. 7:14. Matt. 10:5-8.
Prayer Cycle 6th and 29th Days.
Suggested Topics:
Incidents in the Practice of Medicine.
Educational Needs and Opportunities.
Schools and Hospitals as Evangelizing Centers.

JANUARY

"THE RAINBOW EMPIRE"

Devotional Theme—"Behold a man of Ethiopia".Acts 8:26-40.
Prayer Cycle 6th and 30th Days.
Suggested Topics:
The Evangelistic Task.
Present Status of the Church.
History of Protestant Missions in Ethiopia.
The Romance of the U. P. Church in Ethiopia.

FEBRUARY

THE NORTH AMERICAN INDIAN

Devotional Theme—"I will seek out my sheep". Ez. 34:2-5,11,12,29.
Prayer Cycle 2nd and 14th Days.
Suggested Topics:
The Future of the American Indian.
The Need for Mutual Understanding.
Health and Education.
Restoring a Good Family and Community Life.

MARCH

THE NORTH AMERICAN INDIAN

Devotional Theme—"Glad tidings of good things". Rom. 10:10-15.
Prayer Cycle 2nd, 30th and 31st Days.
Suggested Topics:
Map Study.
Christian Forces at Work.
The Church.
The Community.

This program is subject to minor changes since neither study book is yet published.

* * *

QUESTIONNAIRE

1. What is Prayer?
2. What were some of the blessings resulting from the Everett Convention?
3. How many children wove garlands for a veteran missionary?
4. Where did an Egyptian Church come to the rescue of a school?
5. Where was prayer "our meat night and day"?
6. Where did a stairway throw a woman into a panic?
7. When is the Year of Jubilee?
8. When is the World Day of Prayer?
9. Where is a new hospital being erected?
10. Name an Indian who reported a Christmas celebration?
11. From which of our mission stations have come calls this month, for used clothing?

* * *

PROGRAM FOR 1932-1933

The programs for the Women's and Young Women's Societies will be ready for distribution the latter part of February. These new programs will be "different" in form and general appearance, very attractive and of convenient size.

The price will be the same as heretofore:

1	5 cents.	50	$2.00
25	$1.00	100	$4.00

Send all orders to

THE WOMENS MISSIONARY MAGAZINE, XENIA, OHIO.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

ANNUAL PRESBYTERIAL REPORTS

The success of the Thank Offering each year depends upon the work being done by the local Thank Offering Secretaries. As soon as the Thank Offerings are presented the report is filled in and sent to the Presbyterial Thank Offering Secretary. From these she makes her Presbyterial Report and forwards it to the General Secretary.

Our readers will be interested in reading the list of reports that have been received to date, which is as follows:

PRESBYTERIAL	SECRETARY	DATE RECEIVED
1. Oklahoma,	Mrs. A. J. Carnahan,	December 9, 1931
2. Spokane,	Mrs. F. E. McCain,	December 21, 1931
3. Xenia,	Mrs. J. Mason Prugh,	December 22, 1931
4. Lake,	Mrs. J. E. Barr,	December 24, 1931
5. Albany,	Mrs. W. F. Sherry,	December 28, 1931
6. Uncompahgre,	Mrs. Mark T. Warner,	December 28, 1931
7. Northern Indiana,	Mrs. Agnes Mae Simpson,	December 28, 1931
8. Detroit,	Mrs. Andrew S. Creswell,	December 28, 1931
9. Beaver Valley,	Mrs. Thos. S. McAnlis,	December 30, 1931
10. Chartiers,	Mabel Matthews,	December 30, 1931
11. Concordia,	Mrs. Lydia C. Gilliford,	December 31, 1931
12. Oregon,	Mrs. D. S. McWilliams,	January 2, 1932
13. Vermont,	Mrs. George M. Esdon,	January 4, 1932
14. Philadelphia,	Mrs. Lee E. Rife,	January 5, 1932

Life Members

LIFE DIRECTORSHIPS

$300.00 each.

From December 1, 1931 to January 1, 1932.

1. Miss Eleanor Sawyer, In Memoriam. By First Church Societies, North Side, Pittsburgh, Pa.
2. Miss Esther Gregg, In Memoriam. By First Church Societies, North Side, Pittsburgh, Pa.
3. Mrs. W. C. Packer, Wilkinsburg, Pa. By a friend.
4. Mrs. Ethie B. McKeown, In Memoriam. By Claysville, Jr. M. S.

SENIOR LIFE MEMBERS

$25.00 each.

From December 1, 1931 to January 1, 1932.

65. Mrs. John Williams, Portersville, Pa. By M. E. M. Class, Oak Grove S. S.
66. Mrs. W. F. McNaugher, Pittsburgh, Pa.
67. Mrs. J. S. Petrie, Ballston, Va. By Emma Mabon.
68. Mrs. Eva Donch, Pittsburgh, Pa.
69. Mrs. Anna Anderson, Pittsburgh, Pa.
70. Mrs. Bessie Windle Pittsburgh, Pa.
71. Nellie Virginia Goode, Pittsburgh, Pa.
72. Mrs. Ruth Hervey Klein, Woodhaven, N. Y. By her friend Sarah J. Anderson.
73. Mrs. George Thompson, Butler, Pa.
74. Mrs. H. L. Travis, Butler, Pa.
75. Mrs. John P. Scott, Oakdale, Pa. By a friend.
76. Mrs. Kathryn Neely, McKees Rocks, Pa. By William G. Neely.
77. Florence McCurdy, McKees Rocks, Pa. By Loyal Daughters' Bible Class, Union U. P. Church.
78. Laura Anna Bell, McKees Rocks, Pa. By Willing Workers' Bible Class, Union U. P. Church.
79. Mrs. Anna Harper, Pittsburgh, Pa. By her cousin.
80. Mrs. J. A. Cole, Pittsburgh, Pa. By Mrs. Lee Morgan.
81. Mrs. Masci, Pittsburgh, Pa. By Mrs. Alexander Carson.
82. Isabel Ralston, Tuckahoe, N. Y. By her mother.
83. Mrs. Gerald McKay, Pittsburgh, Pa. By Beechview W. M. S.
84. Mrs. Elizabeth Reaney, Sharon, Pa. By W. M. S.
85. Mrs. Mary Goodwin, Cambridge, O. By daughter, Vivian Goodwin.
86. Mrs. J. M. McElroy, Los Angeles, Calif. By W. M. S., 2nd Los Angeles.
87. Venna O. Finney, Los Angeles, Calif. By her sister, Grace E. Finney.
88. Annie McNair, Long Beach, Calif. By Mrs. Lila Lyon Brown.
89. Mrs. Cortes Johnson, Long Beach, Calif. By Mrs. Catherine K. Morrison.
90. Mrs. C. J. Agnew, Long Beach, Calif. By her husband.
91. Mrs. Justice Dailey, Lisbon, N. Y.
92. Mrs. Herbert Baker, Lisbon, N. Y.
93. Frances Naomi Shannon, Verona, Pa.
94. Juliet Weller, Pittsburgh, Pa. By Minnie Edmundson, in memory of her mother.
95. Mrs. Will Brahm, Grove City, Pa. By Harmony Enterprise Mission Circle.
96. Mrs. Bertha Campbell, Eau Claire, Pa. By W. M. S.
97. Miss E. J. Deal, In Memoriam. By the Misses Deal, Philadelphia, Pa.
98. Mary M. Newlands, Philadelphia, Pa. By her mother.
99. Mina Newlands, Philadelphia, Pa. By her mother.
100. Mrs. Harry McArthur, Philadelphia, Pa. By two friends.
101. Mrs. Ella Mitch, Philadelphia, Pa. By Miss Eagleson.
102. Emily H. Rhoads, Philadelphia, Pa.
103. Mrs. Fannie Courts, Philadelphia, Pa. By a friend.
104. Mrs. Alfred Clark, Philadelphia, Pa.
105. Mrs. Margaret Holmes, Philadelphia, Pa. By two friends.
106. Mrs. Sophia Montgomery, Philadelphia, Pa.
107. Mrs. Mabel Calderwood Henry, Clune, Pa. By Mrs. W. L. Henry.
108. Isabel Simpson, Cairo, Egypt. By "A Friend".
109. Mrs. Flora Golden, Cambridge, N. Y. By a friend.
110. Stella Miller, Cambridge, N. Y. By a friend.
111. Mrs. Henry Skellie, Cambridge, N. Y. By a friend.
112. Mary D. Ashton, Cambridge, N. Y. By her sister, Mrs. W. J. Arnott.
113. Mrs. Henry Maxwell, Cambridge, N. Y. By a friend.
114. Mazie Stinson, Chicago, Ill. By Ella F. Pollock.
115. Helen E. Blish, Chicago, Ill.
116. Florence Allen, Chicago, Ill.
117. Mrs. Sophia Johnson, Chicago, Ill.
118. Mrs. Louise McDowell, Chicago, Ill.
119. Ruby Evans, Columbus, Ohio.
120. Mrs. A. W. Jamieson, Rushville, Ind. By her husband.
121. Rose I. Latta, Topeka, Kans. By Mrs. J. R. Thompson.
122. Mrs. R. F. Montgomery, Topeka, Kans. By Mrs. M. Alexander.
123. Mrs. Sarah Margaret Stephenson, Oxford, Ohio. By friends.
124. Mrs. Belle Rickard, Benkelman, Nebr.

125. A. N. McFeatters, In Memoriam. By his daughter.
126. J. P. C. McFeatters, In Memoriam. By his sister.
127. John A. McFeatters, In Memoriam. By his sister.
128. Nancy E. Ohl, In Memoriam. By her Sister, M. F. Curtin.
129. Mrs. T. M. Barbin, Bellvue, Pa.
130. Mrs. Wallace M. Thompson, Ben Avon, Pa. By Mr. and Mrs. R. L. Thompson.
131. Mrs. J. Paul Miller, Ben Avon, Pa. By a friend.
132. Mrs. H. H. Leroy, Aspinwall, Pa. By her son Charles.
133. Mrs. Andrew Kier, Aspinwall, Pa. By a friend, Rosa Hayes.
134. Ethelwynne Boyd, Aspinwall, Pa.
135. Mrs. Wm. G. Smeaton, Harmarville, Pa. By Harmarville, W. M. S.
136. Mrs. David Brink, Pittsburgh, Pa.
137. Mrs. John Roehn, Pittsburgh, Pa. By J. Smith Miller.
138. Mrs. Emma Mallard, Pittsburgh, Pa. By J. Smith Miller.
139. Mrs. Allen H. Kerr, Pittsburgh, Pa. By Mrs. R. S. Smith.
140. Mrs. Catherine McKelvey, Pittsburgh, Pa. By Mrs. Robert J. Brown.
141. Jean MacLachlan, Pittsburgh, Pa. By Mrs. W. L. Sloan.
142. Mrs. R. C. Hawthorne, Coraopolis, Pa. By a friend.
143. Kate L. Leech, Coraopolis, Pa. By Mr. and Mrs. A. F. Purdy.
144. Mrs. D. W. McGeorge, Jr., Oakmont, Pa. By Mrs. D. W. McGeorge.
145. A. E. Berg, Oakmont, Pa. In memory of his wife, Wilda M. Berg.
146. Mrs. Mary H. Sowers, Oakmont, Pa. By her parents.
147. Mrs. Maud Swartwood, Oakmont, Pa. By Oakmont W. M. S.
148. Mrs. Jane Quigley, Oakmont, Pa. By Oakmont W. M. S.
149. Mrs. T. L. Smith, Braddock, Pa. By her daughters.
150. Mrs. Dorsey Etchinson, Swissvale, Pa. By a friend.
151. Mrs. John McCleary, East McKeesport, Pa. By a friend.
152. Mrs. W. C. Shane, East McKeesport, Pa. By two friends.
153. Mrs. Thomas S. Smith, Wilmerding, Pa. By a friend.
154. Elinor McCormick, East McKeesport, Pa. By the Y. L. M. S.
155. Mrs. G. A. Walthers, S. Connellsville, Pa. By the Mary E. Dick Bible Class.
156. Mrs. William Martin, North Braddock, Pa. By herself.
157. Mildred Teaman, Braddock, Pa. By Mrs. James Toddie.
158. Lena Schael, Martin's Ferry, O.
159. Mrs. Herbert Yeo. El Paso, N. Mex.
160. Mrs. Robert A. Halls, Philadelphia, Pa. By Blanche H. Anderson Circle.
161. Dorothy Osborne, Philadelphia, Pa.
162. Lydia McGowan, Philadelphia, Pa. By Laura Forsyth.
163. Mrs. Lillian Ballantine, Philadelphia, Pa. By Laura Forsyth.
164. Dorothy Earley, Philadelphia, Pa. By Margaret Read.
165. Mrs. Ella Pollock, Philadelphia, Pa. By Mrs. George Royle.
166. Mrs. Martha Murphy, Philadelphia, Pa. By Mr. and Mrs. Robert Latimer.
167. Mrs. Mary Meredith McLean, In Memoriam. By her sisters, Mrs. Rose Calhoun and Sadie McLean.
168. Mrs. Percival C. Glassey, Philadelphia, Pa.
169. Mrs. William White, Wynnewood, Pa.
170. Mrs. S. S. Franklin, Philadelphia, Pa.
171. Esther G. Lyons, Philadelphia, Pa. By her parents.
172. Mrs. F. J. Dute, Philadelphia, Pa. By the W. M. S. of the First Church.
173. Marion Gordon, Philadelphia, Pa. By Marion E. Love.
174. Emma Law, Camden, N. J. By Mrs. E. J. Graham.
175. Elinore E. Brown, Philadelphia, Pa. By Mrs. Bald and Mrs. E. J. Graham.
176. Mrs. J. N. Johnson, West Allis, Wisc.
177. Mrs. Alex Allen, Portage, Wis.
178. Mrs. George Achterberg, Portage, Wis.
179. Mrs. A. L. Morrison, Cambridge, O. By friends.
180. Mrs. E. J. Potts, Cambridge, Ohio. By her sister, Mrs. W. T. Willis.
181. Carrie Boyd, Cambridge, Ohio. By Mrs. R. G. Ferguson and Margaret Brown.
182. Mrs. B. J. Spragg, New Concord, O. By Sara and Ethel Rankin.
183. Mrs. W. H. Evans, Spokane, Wash. By W. M. S. of the Second Church.
184. Mrs. L. M. Caldwell, Spokane, Wash. By friends in the Third Church.
185. Mrs. Bertha Acheson Dawson, Pullman, Wash. By her sister, Mrs. Jennie B. Gaff.
186. Mrs. L. E. Hamilton, Albany, Ore. By Harriet Hamilton, Violet and Hubble Young, Roy and Winnie Nutting, F. P. Nutting and Flo Nutting.
187. Elizabeth Irvine, Albany, Ore. By the Cora Irvine Stewart Sabbath School Class.
188. Mary B. Johnston, Pittsburgh, Pa. By Mrs. Minnie A. Hughes.
189. Mrs. Margaret Ramsey Snyder, Woodville, Pa. By her parents.
190. Mrs. G. A. McCracken, Woodville, Pa. By her husband.
191. Mrs. Charles Thompson, Swissvale, Pa. By the Swissvale Y. W. M. S.

192. Mrs. George Fulton, Swissvale, Pa. By the Swissvale Y. W. M. S.
193. Margaret Redman, Swissvale, Pa. By the Swissvale, Y. W. M. S.
194. Anna S. Victor, Carnegie, Pa. By friends, in memory of her mother.
195. Mrs. Florence H. Abbott, Carnegie, Pa. By a friend.
196. Mrs. William S. Bradshaw, Carnegie, Pa. By a friend.
197. Mrs. Achsah A. Wooster, Carnegie, Pa. By a friend.
198. Mrs. Thomas Phillips, Carnegie, Pa. By Phoebe Latimer.
199. Mrs. Olive Mills, Carnegie, Pa. By Phoebe Latimer.
200. Mrs. J. V. Wormald, Canton, Ohio.
201. Mrs. Paul Ellis, Canton. Ohio.
202. Mrs. Frank White, Rock Island, Ill.
203. Mrs. Edna Haggerty, Pittsburgh, Pa. By three friends.
204. Mrs. Mary Brill, Pittsburgh, Pa. By Mrs. Emma McGahan.
205. Laura Eicher, Pittsburgh, Pa. By Etta M. McClure.
206. Eleanor Chambers, Pittsburgh, Pa. By Lillian Becker.
207. Emma Hutchison, Xenia, Ohio. By Alice Winbigler in memory of her sister, Julia Winbigler.
208. Mrs. Etta Thompson, Media, Ill. By Mrs. N. M. Goldsmith.
209. Charlotte Pickens, Monmouth, Ill. By Mary Hanna W. M. S. of First Monmouth.
210. Effie Boyd, Monmouth, Ill. By Mary Hanna W. M. S. of First Church.
211. Dorothy Lukens, Stronghurst, Ill. By Martha Mission Circle.
212. Elizabeth Freelin, Kirkwood, Ill. By Anna McClymonds W. M. S.
213. Mrs. Harold T. Rankin, Denver, Colo. By Mrs. William B. Rankin.
214. Mrs. Tirza Kimsey, Torrington, Wyo. By a friend.
215. Mrs. Minerva Downing, Torrington, Wyo. By a friend.
216. Mrs. Sara E. Allen, Butler, Pa. By two friends.
217. Anna M. Walley, Bruin, Pa. By a friend.
218. Clara Graham, Butler, Pa. In memory of her sister, Alice A. Graham.
219. Mollie Grove, Butler, Pa.
220. Mrs. Anna White, Grove City, Pa. By W. M. S. of Ebenezer Church.
221. Mrs. John L. Snedden, Grove City, Pa. By the King's Daughters.
222. Mrs. G. May Mickle, Schenectady, N. Y. By Mrs. Judson C. MacLaury.
223. Annie Breingan, Schenectady, N. Y. By the King's Daughters.
224. Mrs. H. D. Finley, New Alexandria, Pa.
225. Mrs. D. C. Tallant, Murrysville, Pa.
226. Mrs. David Curtis, Bloomville, N. Y. By W. M. S. Gilchrist Memorial.
227. Kate Muller, Andes, N. Y. By W. M. S. Bovina Center, N. Y.
228. Freda Muller, Andes, N. Y. By W. M. S. Bovina Center, N. Y.
229. Mrs. Janet Kelly, Bovina Center, N. Y. By The Willing Workers.
230. Mrs. Orrin Beams, Oneonta, N. Y. By friends.
231. Mrs. Orin Oles, Oneonta, N. Y. By friends.
232. Mrs. Fred Thomson, Bovina Center, N. Y. By Y. W. M. S. Bovina Center, N. Y.
233. Mrs. John Moscrip, Walton, N. Y. By her daughter, Bernice Moscrip.
234. Blanche Chambers, Walton, N. Y. By Y. W. M. S. DeLancey, N. Y.
235. Mrs. Lillian Kent, Walton, N. Y. By friends.
236. Mrs. Clifford Silliman, Oneonta, N. Y. By Y. W. M. S.
237. Mrs. Florence Hedley, San Francisco, Calif. By Mrs. S. Halverstadt.
238. Mrs. Mary G. Collins, Lodge Grass, Mont. By Mrs. Helen Livingstone in memory of Robert Lindsay Groynne.
239. Mrs. Amy McKay, San Francisco, Calif. By Mrs. B. B. McLellan.
240. Genevieve M. Walters, San Francisco, Calif. By Ernest M. and Martha E. Walters.
241. Mrs. C. W. Hormel, Berkley, Calif. By Mrs. P. F. Hormel.
242. Mrs. P. A. Hormel, Oakdale, Penna. By Mrs. P. F. Hormel.
243. Mrs. Cora L. Ferguson, Uniontown, Penna. By Mrs. William Orris Fisher.
244. Mrs. P . C. Oliver, Witchita, Kans.
245. Ida Lloyd, Omaha, Nebr. By a friend.
246. Mrs. R. A. Finley, Omaha, Nebr. By the session of Central United Presbyterian Church in memory of her husband, R. A. Finley.
247. Mrs. Elizabeth H. Dunn, In Memoriam. By her sister-in-law, Minnie Dunn.
248. Mrs. Alice Carter, Somerville, Ind.
249. Ida Saxe, Princeton, Ind.
250. Mrs. Oscar Cowan, Houston, Pa. By friends.
251. Mrs. Glenn P. Reed, Doleib Hill, The Sudan. By friends.
252. Eulala McIlvaine, Houston, Pa. By her parents.
253. Mrs. John Borland, In Memoriam, By her daughter, Mrs. Mary B. Farrar.
254. Ezra McBurney, In Memoriam. By his daughter, Jean D. McBurney.
255. Mrs. S. C. Weir, Dearborn, Mich. By Mr. and Mrs. W. W. Weir.
256. Mrs. J. W. Irwin, Bulger, Pa. By Mrs. E. J. Bell.
257. Rev. J. W. Irwin, Bulger, Pa. By Mrs. Mary F. Stewart.
258. Mrs. Arthur D. Franz. By Y. W. M. S., Venice, Pa.

259. Mrs. W. H. Reed, Minia, Egypt. By Margaret and Elizabeth Duncan, in memory of father.
260. Mrs. Frank W. Busbey, Washington, Pa. By a friend.

TRIBUTE—in behalf of the Twenty-fifth Anniversary of the Y. W. M. S. of Mt. Pleasant, by Martha L. McBurney, Hickory, Pa.

261. Mrs. C. E. Keyes, Bellingham, Wash. By her mother, Mrs. Archie Morrison.
262. Mrs. O. W. Rogers, Bellingham, Wash. By her mother, Mrs. Archie Morrison.
263. Mrs. Janet Murray, Bellingham, Wash.
264. Mrs. Viola Westbrook, Bellingham, Wash. By a friend.
265. Florence Morrison, Bellingham, Wash. By a friend.
266. Mrs. Rachel MacDonald, Seattle, Wash. By her daughters.
267. Mrs. G. N. Salisbury, Seattle, Wash. By W. M. S. of First Church.
268. Mrs. John Plough, Seattle, Wash. By a friend.
269. Mrs. Russell Markham, Everett, Wash.
270. Mary Jamieson, Everett, Wash. By Mrs. E. M. Walrath.
271. Louise Stirling, Buffalo, N. Y. By the Women's Auxiliary of First Church.
272. Mrs. Laurene Gilkey, Columbus City, Ia.
273. Mrs. Myrtle Owens, Columbus City, Ia.
274. Mrs. Harriet Moore, Columbus City, Ia.
275. Mrs. Joe Sunnen, Kirkwood, Mo. By her husband.
276. Mrs. Florine Dodd, St. Louis, Mo. By Y. W. M. S. of First Church.
277. Mrs. Frances Routsong, St. Louis, Mo. By Y. W. M. S. of First Church.
278. Mrs. William Koenig, St. Louis, Mo. By W. M. S. of Second Church.
279. Rev. W. H. Hastings, In Memoriam. By Mrs. W. H. Hastings.
280. Mrs. Isabella Spratt, Whitinsville, Mass. By W. M. S.
281. Mrs. Sarah Spence, Whitinsville, Mass. By W. M. S.
282. Mrs. Harry Krepps, Lewistown, Pa. By W. M. S.
283. Anna Gray, Pittsburgh, Pa. By Mrs. George A. Long.
284. Mrs. A. R. Armstrong, Pittsburgh, Pa.
285. Mrs. G. T. Bruun, Pittsburgh, Pa.
286. Mrs. G. A. Tessmer, Pittsburgh, Pa.
287. Mrs. Grace Meredith, Lisbon, Ohio. By W. M. S.
288. Mrs. Harvey Beight, East Palestine, Ohio. By Mrs. G. A. Quay.
289. Mrs. George Dobson, Lakewood, O. By friends.
290. Mrs. William B. Martin, Lakewood, Ohio. By friends.
291. Mrs. George C. Schwab, Cleveland, Ohio. By a friend.
292. Mrs. J. F. Robb, Cleveland Heights, Ohio. By Mrs. W. Y. Cherry.
293. Mrs. R. A. McKenzie, Cuyahoga Falls, Ohio.
294. Mrs. J. I. Krohn, Hubbard, Ohio. By her husband and daughter.
295. Mrs. Elmer E. Miller, Sewickley, Pa. By her friend, Mrs. J. G. Lambie.
296. Gertrude Ohl, Pittsburgh, Pa.
297. Emma C. Listman, Bellevue, Pa.
298. Mrs. Grant Forsythe, Mars, Pa. By Mrs. William Wilson.
299. Mrs. Luella T. Tidrick, Tarkio, Mo. By a friend.
300. Mrs. E. L. Riddick, Pittsburgh, Pa. By Mrs. James S. McKain.
301. Jean Liedman, Pittsburgh, Pa. By Mrs. James S. McKain.
302. Jeanne Gailey, Pittsburgh, Pa. By Mrs. John E. Simpson.
303. Mrs. Mary Orr, Pittsburgh, Pa. By her daughters.
304. Mrs. O. R. Weinert, Pittsburgh, Pa. By her husband.
305. Mrs. Charles Lockard, Bellevue, Pa. By Mrs. J. Oscar Emrich.
306. Mrs. William Hare, Emsworth, Pa.
307. Mrs. Floyd Koehler, Emsworth, Pa.
308. Sara M. Donnan, York, N. Y. By Mrs. A. B. Stewart.
309. Bertha Caldwell, York, N. Y. By Jane E. Stewart.
310. Mrs. W. E. Mansfield, Bellefontaine, Ohio. By her husband.
311. Miss F. O. Parker, Miller's Ferry, Ala.
312. Mrs. Fannie Jones, Chase City, Va.
313. Mrs. Carrie Bursey, Camden, Ala.
314. Mrs. Edward Nichols, Pittsburg, Kans. By her sister, Elizabeth Ketler.
315. Mrs. Theodore Surman, Detroit, Mich.
316. Mrs. Melburn Cooper, Wayne, Mich. By friends.
317. Mrs. Charles Van Every, Detroit, Mich. By friends.
318. Mrs. Harry Nicholas, Birmingham, Mich. By friends.
319. Mrs. Charles South, Detroit, Mich.
320. Mrs. Walter Iams, Dearborn, Mich.
321. Adeline B. Robertson, Detroit, Mich. By a friend.
322. Clara B. McKibben, Detroit, Mich. By Florence Wilson.
323. Mrs. Rodney Chess, Kennard, Pa. By May Holland Class.
324. Mrs. Daisy C. Miller, Hartstown, Pa. By W. M. S.
325. Mrs. Anna F. Davis, Hartstown, Pa. By W. M. S.
326. Mrs. Claude D. Hazen, Greenville, Pa. By Margaret Brown Bible Class.

327. Mrs. C. R. Davison, Erie, Pa. By King's Daughters of First Church.
328. Mrs. R. S. Mercer, New Wilmington, Pa. By her daughter, Inez Mercer.
329. Mrs. Roberts, Steubenville, Ohio.
330. Mrs. Jennie Church, Wilmington, Del. By her daughter, Lois Isabel Church.
331. Mrs. Elizabeth E. Pierce, Wilmington, Del. By her sisters.
332. Mrs. Nancy Martin, Emlenton, Pa.
333. Mrs. John Biggerstaff, Philadelphia, Pa. By Mrs. Isabel Tucker.
334. Mrs. Catherine McDougall, Philadelphia, Pa. By Mrs. Robert Harbison.
335. Frances E. Brown, Sargodha, India. By her family.
336. Mrs. Thomas E. Grant, Philadelphia, Pa. By Fairhill W. M. S.
337. Mrs. E. C. Harbison, Ellwood City, Pa. By friends.
338. Mrs. Emma Knesal Cooperrider, New Castle, Pa.
339. Jane Aiken, New Castle, Pa. By a friend.
340. Mrs. William D. Jones, New Castle, Pa. By her husband.
341. Mrs. R. F. Conway, New Castle, Pa. By Miss M. Burry.
342. Mrs. Clark Calhoun, New Sheffield, Pa. By Elizabeth Mck. Moore.
343. Mrs. George Armstrong, New Kensington, Pa.
344. Sara Hankey, New Kensington, Pa. By Dorothy Hankey.
345. Ada McKeever, New Kensington, Pa. By Social Committee of Society.
346. Helen Miller, Freeport, Pa. By Carrie McIntyre.
347. Mrs. Lee Roy King, Apollo, Pa. By Group 2.
348. Dorothy Culp, Apollo, Pa. By Group 3.
349. Mrs. J. B. Scott, Kittanning, Pa. By Mrs. W. V. Ritchie.
350. Mrs. Harry Boarts, Kittanning, Pa. By Mrs. Z. R. Scott.
351. Rebecca U. Wilson, In Memoriam. By her brothers and sisters, Apollo, Pa.
352. Eula B. Hill, New Kensington, Pa.
353. Mrs. Helen Sisley, New Kensington, Pa.
354. Mrs. Lucinda Buchanan, New Kensington, Pa.
355. Mrs. Jean Meyer, New Kensington, Pa.
356. Ethel Wooner, New Kensington, Pa.

THE DEPARTED

To depart, and to be with Christ; which is far better.—Phil. 1:23.

What are they seeing who are gone
Beyond our darkness to the dawn?
What are they doing who have left
Our world and us forlorn, bereft?
We cannot tell, we only know
That all untouched by pain and woe,
They are with Christ; oh, blessed rest!
What fairer lot, what life more blest,
Would we have chosen, if we could,
From all most fair and all most good?
They are with Christ; they see His face,
They know the fullness of His grace,
And they are learning, bright and clear,
The truth we only grope for here.

But how do we our time employ?
In mourning for our vanished joy?
Or are we growing, day by day,
In grace and wisdom, as are they?
Shall we be worthy of their love
When we shall meet once more, above?
Will mind and heart be tuned to share
Those pleasures pure, that finer air?
Let us forget the little while
Ere we shall see their welcome smile;
Let us press onward, eager, bold,
Until Christ's face we shall behold,
And strive to make our lives more meet
To fall adoring at His feet.

—Annie Johnson Flint, In Sunday School Times.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Rock Island Presbyterial—Hanover "M. E. B. M. S." or the Mary E. Baird Missionary Society, 14 members. President, Mary E. Kilpatrick.

It is quite necessary to have new organizations formed. First, several reported last year have disbanded. Second, if we expect to have an increase in the number of Y. W. societies, some must be found to make up for those dropping out and then more! Third, there are a great many girls who are not being claimed by any organization so one should be formed to take care of them.

If you happen to belong to a congregation where a society has simply dropped out of existence, will you not be a committee of one to help start a new society, one made up of girls just out of the Junior society perhaps?

Or, if you are a Y. W. booster, will you not do your part in having a goodly number of societies started in your presbyterial so that there may be no possibility of having to report a number below that of last year? Even if money is not so plentiful as in former years, there are lots and lots of girls and young women in the church! Let's get them lined up as missionary girls!

If you are interested at all in helping girls to get a clearer view of their obligation to the world to help to give Christ to those who need Him—perhaps you have a class of girls in Sabbath School—will you not in some way give to them a desire to be used? One teacher is building up missionary atmosphere in her class by giving missionary instruction outside of class—possibly at the monthly business and social meeting. Sometimes a study book may be reviewed. In time the urge may come to some of those girls to be more deeply rooted in missionary work. Who knows? After all, sowing the seed is a very important part of the harvest. Of course it is not all that needs to be done.

YOUNG WOMEN'S SPECIAL FUND

Except for 1925, the receipts for this fund reported December 1st by the treasurer, are here recorded, beginning with the year 1914: $578, 541, 594, 823, 748, 804, 1023, 1098, 1502, 1319, 1285, ..., 1339.75, 1167.50, 1335.50, 979.25, 928.60 and 949.30. It looks rather hopeful to have a little larger return this year than last. Does it not seem that way to you? Let us try to fully meet our obligations this year and—then let us have a small sum at least to give towards some object in Egypt. What do you say?

REPORT BLANKS AGAIN!!

May we urge that you be most conscientious this year in filling out your report. Many are careful every year, but there are always some who are apparently a little neglectful. You sometimes do not see that your report reaches your presbyterial Young

Women's secretary until it is too late to be included in her report. Just such a case was mentioned within the last few days in a secretary's letter. Or, you lose the blanks sent to you and neglect to report the loss at once to the presbyterial officer. Then sometimes you are not very accurate in reporting figures. Perhaps they do not at all tally with your treasurer's disbursements. And sometimes you do not read the letter for congregational secretaries, the same being found with the two blue blanks sent to you by the presbyterial Y. W. secretary. If you read it, some errors that creep in would be avoided. Then many, many of you do not take the time or spend the effort necessary to answer all questions asked you towards the close of the blank. Some answer can be given to every question. All of this by way of reminder so that our next report may be as full as you can help make it. Without your co-operation, very little can be accomplished so see how very important YOU, the congregational society with its quota of members, are?

HERE'S FOR A REPORT AS NEARLY PERFECT AS POSSIBLE FOR THE COLUMBUS CONVENTION IN JUNE 1932.

"OF A HIGH ORDER"

Can it be said of us that our workmanship is of a high order? How many of us do the tasks that are ours for the love of them? Or is it because we want to "save our face"? Or, are we, as Longfellow suggests, like "dumb, driven cattle", going to our work because we must?

There are those whose food and drink seem to be incessant labor. Thomas A. Edison was an indefatigable toiler, forgetting that there was such a thing as lunch or dinner. Even sleep to him was a non-essential,—he was so interested in his discoveries and what he might be able to accomplish. And much the same testimony might be given in regard to others of note as inventors or scientists or men of mighty brain power and fine execution in a variety of lines. Their work was of a high order because of the unselfishness attached thereto linked with unusual ability to delve and forge ahead, and a desire to be of service to mankind.

Two executives were walking through a corridor when they overheard some employees talking about their working hours. One said, "I'm not going to do a thing until I'm supposed to go to work!" Another remarked, "You don't catch me doing anything I don't have to do!" You would not expect superior workmanship from such laborers,—if laborers they may be called.

Recently one of the public utility companies asked some of its office men to take up outdoor work for the time, seeking to recover trade lost due to financial conditions. Some of the men went willingly and did the best they knew. Others refused to be so used or went under protest. It is scarcely necessary to say which group of men brought back the results desired by the company or to prophesy which group will be in line for promotion when that day comes. Work of a high order brings its reward.

Work in the missionary society is entirely without monetary compensation. For this reason,—at least it is one of the reasons—it is often difficult to impress even yourself with the value of doing the work in an efficient manner. "I am not paid for it!" Did you ever hear any one say this when some service in the church was asked? Should we use effort only when money compensation is expected? Is money the only reward to be sought for work of a high order?

What result might be reasonably expected if every Christian young woman determined to be a laborer of high order in the work of the Kingdom? How many might deserve praise in altruistic lines even as great inventors, star-discoverers, peace finders, debt-solvers and agents of reform do in theirs?

Do many of us have a *passion for labor in the Kingdom?* When that day comes, then indeed may we expect a revival, a heralding abroad of the Good News. Then shall all have opportunity to know Him for His servants have been doing *work of a high order*, that deserving the welcome praise, *"Well done!"*

Methods

The W. M. S. of Manhattan, Kansas, has sent in its new year book with a pretty blue cover and mimeographed pages. Both the home and foreign study books are included in its course for the year. Two suggestive words appear on the page when the Annual Report is mentioned:—"Keep posted!" Possibly one of the most common errors of societies is to fail to follow this advice. To know the work one year is no guarantee that you will be fully informed on it another year for, in mission work as in other lines of work, things change. Mrs. A. M. Reed, 1006 Fremont Ave., Manhattan, can give you any desired information.

Concordia Presbyterial program is at hand. It seems to have been a very well planned meeting. Three of the four devotional periods were built around three words, the first being "Ask", the second "Seek" and the last "Knock". Two topics for discussion were unique in statement:—"The Upper Room versus the Kitchen" and "Calico and Missions". A Round Table discussion participated in by representatives from three congregations had these three subjects:—"Be ye strong", "Let not your hands be slack" and "Forward". The theme for the convention was—"Onward and Upward".

There are several presbyterial programs in the loan department now. Perhaps you have one to add to the list so that some other presbyterial may benefit from your success.

The Second Church of Jersey City W. M. S. has sent in a copy of its first formal program. The pages are mimeographed. The brownish-tan cover is artistically lettered in black. Special music is a frequent feature. Its mission study is held on a special day, probably an all-day meeting. To compass satisfactorily such a study, a full day is not too long. Miss Kathryn M. Jamieson is chairman of the program committee.

One of Colorado Presbyterial's bulletins has come to hand. It is taken up largely with a recital of items of activity on the part of the several Young Women's societies, nine of the eleven being represented. Some of the worthwhile accomplishments were:—New recruits in the society, Thank Offering pageants, Christmas boxes to mission stations, needy around home cared for, quilts made for mission stations, scholarships for India and Egypt, the "ten points" being tested, (especially every woman sought as a member for some society and every one a reader of the Magazine), mission study classes, the society making a special effort to pray for the Young Women's Special Workers and to keep in touch with the different representatives by letter; also, dolls and dolls!—every young woman in one society dressing one at home and bringing it to be packed with the others for a mountain station, scrap books for the Indians, etc. You will say that these societies are not static! If you wish to know something more specific about them, write Miss Ruth Blackford, W. 8th St., Loveland, Colorado, Secretary of Young Women in that presbyterial.

Perhaps you may wonder how she secures such response from her societies. She can tell you. She cannot say that they are located within the confines of a county or close

neighborhood or even in the same state. It may be said, however, that a representative of each society attended the last meeting of the presbyterial and participated in a rally held at one of its sessions.

SOME PRESBYTERIAL DOINGS

Mrs. James C. Lewis, Y. W. secretary of Wheeling Presbyterial, wrote of the Y. W. display table at the presbyterial meeting. Mission field trophies and original society programs were to be found.

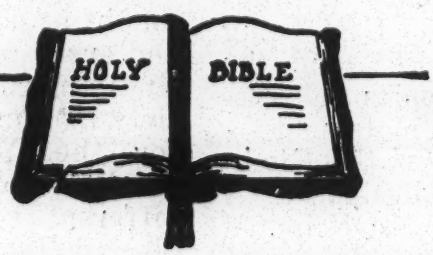
The young women also sponsored the idea of having special invitations sent by the president to all missionaries within the bounds of the presbyterial, on furlough or former workers, to be guests of the presbyterial. Eleven were invited—and eleven came!

At a special time in the evening service not announced on the printed program the guests were invited to the front seats where each in turn told where she had served and for how long. It was interesting that one of these had been a Y. W. Special worker in Egypt, Dr. Anna Watson.

At this point certain young women passed by the guests and presented each one with a corsage boquet. The speaker of the evening, Miss Marguerite McClellan, also received a boquet. Nor was this all! The very efficient Y. W. secretary, Mrs. Lewis, was remembered, too,—much to her surprise. Incidentally, she can give surprises on others to perfection so it is interesting to have the joy returned.

AN EXPLANATION

In last month's Magazine, reference was made to an unusual Prayer Cycle prepared by the Wevapa Y. W. Society of West Alexandria, Pa. There was not knowledge of any particular person to whom credit was due. It has since been learned that one person, Mrs. Olga Armstrong, was the real author of the enlarged book together with aid from her own family. "Honor to whom honor is due" we are told, so we are very glad to make this explanation.

Bible  Readings

481. Rev. 19:7,8.
482. Ezek. 18:19,20.
483. Ex. 20:5.
484. Ezek. 19:2;2. Chron. 36.
485. Gen. 49:9.
486. Rev. 5:5.
487. Ezek. 21:21,22.
488. Ezek. 33:8.
489. Ezek. 37.
490. John 3:1-8.
491. Where are we told to ask, seek and knock?
492. What vision did Ezekiel see in the twenty-fifth year of captivity?
493. Why did God forbid Adam to eat of the "tree of life"?
494. Where in the New Testament is it promised that some shall eat of this tree and on what condition?
495. Where is a law relating to all abstinence from fat and blood found?
496. Where do we find the record of Daniel benefiting from obedience to this law?
497. Where told that God can see into man's heart?
498. Where do we learn that only the Father knows when the earth shall be no more?
499. What writer tells about the "wages of sin" and what it is?
500. Who only shall not be under condemnation according to Paul?

Foreign Missions

MRS. H. C. CAMPBELL, Secretary,
Columbia Hospital, Penn and West Sts., Wilkinsburg, Pa.

If two of our beloved friends were promoted to positions of great honor we would all be rejoicing with them and congratulating their friends upon the great honor that had been conferred. But supposing these promotions took them away from our homes, would we still rejoice over the honor and distinction that had come to them, or would we be thinking of our own loneliness? Because our Heavenly Father has called from service to reward two of our beloved workers, I am much concerned as to what I shall say about them in this article. Shall we rejoice with them that they have entered the mansion which Jesus had prepared for them, that they heard His glad welcome: "Enter into the joy of thy Lord;" that they have had reunions with the loved ones gone before and with the many whom they had led, through faith in Jesus Christ, into the Home of everlasting life and light?

GERTRUDE ZINK

A cable from India brought us the sad news that on December 24th Miss Gertrude Zink had died of pneumonia after a short illness and was buried Christmas Day. When Christians on the earth were singing carols of rejoicing because of the birth of the Babe of Bethlehem, her voice was joined with the song of the redeemed before the Throne. Our deepest sympathies go out to her mother and the others of her immediate family and to the members of the Fourth Church, Allegheny, who so generously supported her; also to the workers in India and the native people there who loved her so well. They will miss her in every way but she is rejoicing in the presence of the Master Who called her to be with Himself.

She sailed for India January 28, 1920. During her first term she was located in Jhelum and Lyallpur. She left the field for her first furlough on February 22, 1926. On August 18, 1927 she sailed for her second term in India. She loved the work and the workers and made very satisfactory progress in the study of the language. At the Meeting of the Association in October 1931 Miss Zink was elected to take charge of the Gurdaspur Home for Women when its founder, Miss Emma Dean Anderson, comes home on furlough this Spring. The letter Miss Zink wrote the Foreign Secretary shortly after this honor had been conferred upon her was the last we had received. She was full of enthusiasm for the work and yet she entered into it with great timidity, feeling that it would be impossible for anyone, and especially as inexperienced a missionary as herself, to take charge of that work and in any way attempt to make it the success that Miss Anderson had.

The Master has called her to higher service in His immediate presence and in that Home where sickness and sorrow never enter. We ask, Who will fill her place? But we are not worrying. We know the Master has someone selected for He has never yet called a worker Home and allowed His work to suffer. Pray that the Lord will thrust laborers into His harvest field to fill these two vacancies which have occurred in India

because of the promotion of our beloved Josephine Martin and Gertrude Zink.

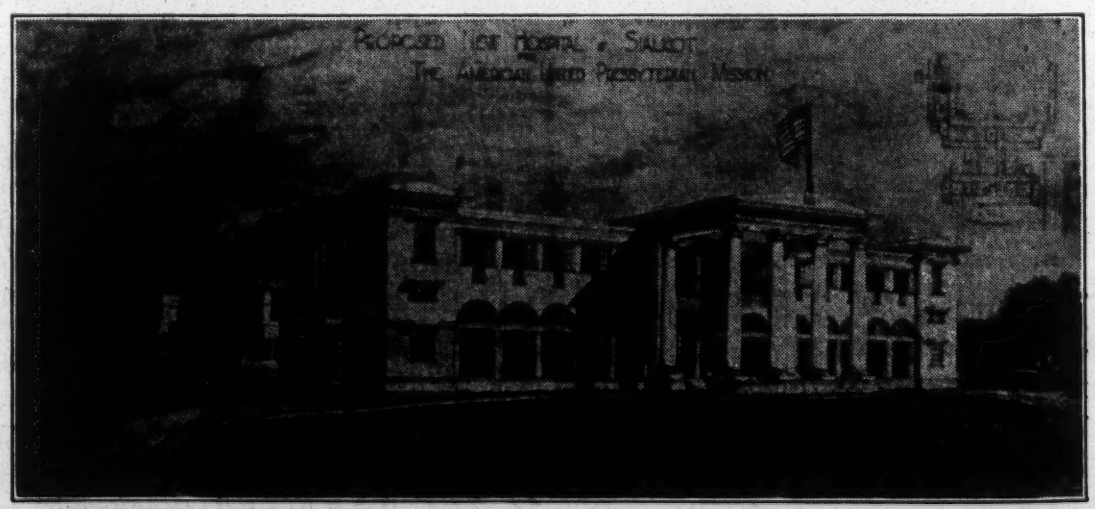
On January 2, 1932 Mr. George B. McClellan, the Transportation Agent of the Foreign Board, heard the Master's call: "Come up higher." He made all the arrangements for the travel of missionaries of both the Foreign Board and the Women's Board whether they were going or coming home from the various fields. He secured certificates for their travel in this country so that the missionaries of both Boards might travel at as little expense as possible. He wrote to all who were going out to the field, both new and returning missionaries, telling them the date of sailing, when their boxes should be shipped, and gave them full particulars as to hotel, etc. He went with them to get their passports. He made all arrangements on the vessel for their cabins and saw personally that all were comfortable. He met the returning party at New York. No matter who else was absent when the ship docked, Mr. McClellan was always there and went with the missionaries through customs, securing their baggage with as little loss of time as possible. He had clergy rates for travel to their respective homes. When the party was sailing from this country he arranged for their hotel accommodations and for their transportation by taxi to the ship. He went through every cabin of the ship to see that they were comfortably established and was usually the last person on American soil to bid them farewell. He knew them all by name wherever they met and knew them personally.

No one was more devoted to the interests of the missionaries and the work of both Boards than our devoted friend, Mr. George B. McClellan. He had not been well for some time but the work of the Boards was on his mind and heart to the very last day of his life. We shall miss him sorely and the Foreign Secretary and the Women's Board feel personally bereaved.

Our tenderest sympathies go out to his wife and children but we know that the promises to the widow and the fatherless will be theirs in full. Surely the going home of these beloved friends is a warning to every one of us: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

INDIA

The last missionaries for whom Mr. McClellan made travelling arrangements were Mrs. H. C. Chambers and Miss Elizabeth McCornell. Mrs. Chambers, to the delight of all who know her and her husband, is expecting to sail the last of January to join Dr. Chambers in India.



ARCHITECT'S DRAWING OF THE NEW MEMORIAL HOSPITAL, SIALKOT, INDIA

Cut Furnished from Mrs. George Moore Memorial Fund.

Miss McConnell is a graduate nurse from the Women's Medical in Philadelphia who has been elected for missionary service in India. We hope she will be able to sail on the same ship with Mrs. Chambers. She might be detained in this country because she has not had her papers from the Medical Association of Pennsylvania which entitles her to sign herself "R. N." (registered nurse). But we are confidently expecting that she will have this report in time to sail with Mrs. Chambers so that neither of them will have to make that long trip alone. Mr. McClellan, in spite of weakness and being confined to his home most of the time, had made all their sailing arrangements so we know everything will be comfortable for them.

We are happy to feel that the Lord is answering our prayers for medical workers because we are in correspondence with three other nurses whom we will send out if it be the Lord's will.

Aren't you glad and happy to think that our Thank Offering, which began in America, has winged its way to all our foreign fields? In India it is marvelous to see how the Christians love the Thank Offering service and how they manifest their devotion to it in spite of their poverty. They will bring a few handfuls of meal or sugar or a live chicken or an egg or some raw cotton or whatever they have and carry it up gladly and proudly to the leader of the meeting. These articles are sold and the money is added to the Thank Offering. "Such as they have" they give unto Him, and we know He Who sits over against the treasury richly rewards them for their gifts of love.

Miss Mary Martin who was ill during the Annual Meeting is improving in health.

Dr. Simpson has arrived safely in this country and finds her two sisters in very feeble condition physically.

Dr. Faith Reed goes on furlough this Spring, leaving Dr. Hunsberger and Dr. White as the only doctors in India, where we have four hospitals and ever so many dispensaries. Pray that the Lord will send doctors and nurses to all our needy fields.

The present rate of exchange in countries where the English pound prevails—Egypt, India, and I think the Sudan—is very much in the favor of missionaries and missionary enterprises. We are hoping it may continue as favorable as at present because it will help in procuring equipment for our new Memorial Hospital in Sialkot, India. We are sure you all want it to be up-to-date and have an X-ray plant, electric light plant, hot water arrangements, etc., that will be worthy of the Name of the Great Physician Who cares not only for bodies but for souls.

EGYPT

Some time ago we received a gift of One Thousand Dollars from Miss Anna Belle Ferrier, a sister of our beloved Helen Ferrier whom God took to Himself some years ago. The Board has decided that the Chapel of our new building in Benha is to be considered her memorial. We will have a plate suitably engraved and put up somewhere in the Chapel to remind all who enter of her consecrated, devoted service to the women and children of Egypt. "Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit,

"LORD, WE THANK THEE FOR THIS FOOD"
One of the school helpers and a group of school children ready to return thanks before eating.
Cut Furnished from Mrs. George Moore Memorial Fund.

that they may rest from their labors; and their works do follow them."

The reports from our schools in Egypt are very encouraging. Some of them have a larger enrollment than they have ever had before.

SUDAN

Our work in the Sudan continues to develop. There are more open doors for Bible Women than we have workers to enter. More women are eager to read the Word of God than we are able to teach.

No place has yet been selected for the transfer of the William Little School for Girls which was, as you remember, located at Wadi Halfa. For what seemed to the Mission good and sufficient reasons, it was considered that another location would be more desirable and reach more of the children of that land. When a new location is decided upon, the furniture and everything belonging to the William Little School will be transferred so that the name of this devoted Christian man shall always be associated with the work for little girls in the Sudan.

For quite awhile in the fall Miss Turk was kept busy with an epidemic of diphtheria but at last accounts teachers and pupils were all recovering. She is expecting to go on furlough this Spring. We are very desirous of having some nurse ready to fill the vacant place.

It is expected that the Miller Home for Nurses in Nasser will have the roof on by February, much to the delight of the Misses Soule and Huffman. Miss Soule will then have more room for her babies. I think there are now eight little ones, less than two years old, whom she has had to house for some time past in her own room. After this building is ready for occupancy, the babies and the nurses will all be more comfortably housed—very much to the pleasure of the kind donors, Mr. and Mrs. John A. Miller of Indiana, Pa.

ETHIOPIA

There are more patients applying to the George Memorial Hospital than the hospital is able to accommodate. The nurses and doctors are busy day

and night and yet the encouraging features are many. The room which is used for Sabbath School and worship on Sababth morning is usually well filled. The people seem anxious to hear the story of the Babe of Bethlehem.

The school in which Her Highness, the wife of the Ras, is so deeply interested is affording a place where native girls can be taught. It is a small Boarding School but the girls are there taught not only their own language but also to read English, very much to their gratification and delight. Of course the Bible is a daily text book there as in all our Schools.

The health of the missionaries in all our fields, as far as we know, is good and all are as busy as they can be in breaking the Bread of Life to all with whom they come in contact.

PRAY

Pray that the Comforter Himself may bring the "peace that passeth understanding" to the hearts of all who have been bereaved.

Pray that the great outpouring of the Spirit may come to our Church, that saints may be edified and sinners converted and led to confess Jesus Christ as Saviour and Lord. Pray that in spite of world-wide financial depression, the work of the Kingdom may not be retarded; that the Lord will thrust forth laborers into His harvest field, not only to fill vacancies but to enlarge the work wherever openings may prevail.

Pray that the work of the Board of Administration and the American Board may be richly blessed and that all the Boards of our Church may be enabled to close the Church year (April 1st) with all bills paid and a balance in every treasury.

Pray that the evangelistic work of the Church may be the most prominent of all its departments during this year upon which we have entered; that among the women of the Church especially, great efforts shall be made to bring women who are outside the Church into the fold of the only God the world has ever known who worked with and cared for women.

Pray that the Lord will grant greater faith to all His people so that a spirit of optimism will prevail; that we may all remember that giving does not impoverish Him, nor withholding enrich Him; that "the silver and the gold and the cattle upon a thousand hills are His;" and that if His people are true and faithful He is able and will keep Kingdom work as the greatest enterprise in which the people of this earth can engage.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

CHRISTMAS "DOINGS" IN THE MOUNTAINS

FRENCHBURG

As school was in session until the 23rd of December we were able to have the Christmas activities quite close to Christmas Day this year.

This was most fortunate because the weather had been so "balmy" that it was difficult even then to realize that we were approaching the Glad Day.

The usual fall recital was given just before vacation and took the form of a Christmas story in which the Christmas experiences of a little boy were interpreted by the pupils in their numbers, the story being continued between numbers in narrative form.

On Sabbath morning before Christmas a choir of girls of Junior High School age rendered very beautifully a sacred Cantata.

At the evening service a pageant was presented, dramatizing the wonderful events of the Saviour's birth. So splendidly did the young people interpret the story that all were reverently impressed and felt drawn to the Christ Child. Gifts of life were expressed on cards which we feel sure brought joy in Heaven. The White Gift offering of $130.00 was designated to make possible the education of girls in Egypt, about whom we had heard through our workers who have come to us from that land.

The annual task of giving boxes to the needy in other parts of the County was carried out as usual, and much comfort and cheer brought, we are sure, to these seventy-five homes. Then there were gifts among the workers and the students and small treats for the younger children of the school, though this year the major emphasis was placed upon giving to others and to the less fortunate, rather than in the exchange of presents.

The closing day of school the smaller ones gave their Christmas plays and program and all went to their homes joyfully. Cheerful leave-takings were quite hurried as nearly all left the campus within a few minutes after dismissal.

The days following were comparatively quiet for those who remained. Dr. Mitchell, Miss Sutton, the Baileys and McDowells. These visited one another and children in the two homes doubtless made Christmas Day a very lively and happy day for all.

The week following Christmas a number of boys returned to assist in the work that had been planned. Most of the week was spent in erecting the poles and wire which were to carry current from the new light plant to the Boys' Dormitory. A half mile across the hill the large copper wires were stretched and on Friday night the workers were rewarded by being able to switch on lights in the boys' rooms. A campus line was partly erected and a house adjoining the campus was wired for electricity. Some cleaning and whitewashing occupied the time of several of the boys during rainy spells.

In Sabbath services during vacation periods the dormitory pupils and workers are always missed, but the services went on as usual and were well attended.

Monday, January 4th was the day for returning and the incoming was almost as sudden and happy as the leave-taking had been. By supper time nearly all were again on the campus and the supper bell brought sixty boarders to the tables. A few stragglers came later and by Tuesday morning nearly all were in their places in the classrooms and work was taken up with vigor.

The workers who were fortunate enough to spend the vacation at home may have had the fullest joy, but others visiting friends also returned with pleasant memories and refreshed bodies and minds for the work at hand.

"Opportunity" is written large over the door of 1932 and we enter hoping and praying that it may be a happy and successful year in Frenchburg.

—Reporter.

EZEL

Our Christmas at Ezel has been an especially satisfactory one. The spirit of giving, in the truest sense of the word, has been the keynote of our activities throughout. It began with the packing of the Christmas boxes for the needy of our community and the country around. Then came the decision of the Student Council to substitute for the usual exchange of small gifts at the Christmas program the collection of gifts of food for certain worthy families who are in distress. Cans of fruit and vegetables, piles of potatoes, and even sacks of flour, were brought in and distributed on Wednesday morning before Christmas by Mr. Myers and the Hi-Y boys. Each grade room and the Junior and

Senior High responded liberally to the call of their student leaders.

The Junior bags, packed full of toys and books and games, were distributed at their program Tuesday afternoon before Christmas. The generosity of our friends "up North" had made it possible to provide bags for even the smaller children. It is hard to tell who got more pleasure from the Junior bags, the lucky Juniors themselves, or the faculty members, who packed them to the accompaniment of much chatter and many a squeal of delight over some especially clever toy or cunning doll.

The grown-ups of our community had their share in the Christmas giving in the White Gift offering lifted at the close of the pageant presented Sabbath evening, December 20th. The pageant was a home-made one, given under the direction of Miss Childs and Miss Eastwood, with Rev. Davis in charge of the mixed chorus whose singing contributed largely to its success. The shepherds and Wise Men, Greeks and Romans, medieval monks and lords and ladies, and a group of children of today, moved in solemn procession down the aisles to present their gifts before the manger. When the children, who brought only their own love and gratitude, knelt singing before the manger, their heads bowed and arms folded in prayer, the silence of the audience made a beautiful response. After the reading of the legend of the White Gift by Miss Ferguson, the offering was lifted. We are proud of it—about twenty-five dollars in all.

Christmas programs in a lighter vein were given Wednesday morning by the grade rooms and by the Junior High in the school building, and by the Senior High in the church. On Wednesday evening came the usual community tree and entertainment, the latter provided by the students of the school. Thus ended a busy and worthwhile program of Christmas activities.

Several of our faculty are spending the holidays with their families or with friends, but some of us were too far away from home for that, and we have been enjoying a restful and pleasant vacation in Ezel. Christmas Day Mrs. Myers provided a bountiful dinner, with a huge turkey in the place of honor. New Year's Day Rev. and Mrs. Davis were our benefactors. There was another delightful meal. and much good fellowship.

Now it is almost time to go back to work, New Year's resolutions all made, and banners flying. But it will be a long time before we shall forget the Christmas season of 1931.

—A Teacher.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

There is so much suffering among the people of the Freedmen's missions for lack of clothing that stations which have never asked for contributions of this kind are soliciting donations this winter. The people were fortunate in raising plenty of food stuffs to tide them over, but because of the lack of money they need clothing and shoes. Societies and friends please take notice!

Some of the societies have been most generous—The Mt. Lebanon never forgets to remember our missions with new and second hand material. The latest box was sent to Thyne Institute, Chase City, containing quilt patches, clothing and new pieces of lovely prints. I am sure the pleasure the society had in sending was repeated in the hearts of those receiving.

Dr. Cotton of Henderson, N. C. writes:—"We are expecting a lot of suffering here this winter both for lack of food, clothing and fuel. If you think it wise, we would be glad

to have you ask for second hand clothing for us this year. I have not under ordinary circumstances, asked for second hand clothing, but now I feel it would relieve suffering.

We have organized a relief committee here among the colored people and we are doing all we can to help those who need help. The country folks, in most cases will not be in need so much as they were last year as they have plenty of food and feed stuff, but those who live in the towns, and have no work will suffer. The country people are not getting anything for their crops and shall not be able to pay their debts, but may not suffer for food."

Miss Warren reports: "We have been so busy with our usual routine of work, plus planning for and fighting the present and coming hard times that three months have slipped by. Although we hear depression on all sides it has not made much difference in our attendance. We can account for this, because the majority of our students come from the rural districts and the county pays their tuition, relieving them of any financial obligation. Heretofore the students have paid ten cents a month, but I have not been forcing this this year. Those who are able will pay, and those who are not are permitted to take the work also. I do not want them to be deprived of this opportunity to learn for they have not had many opportunities. Some of the children had never seen cranberries before today and some did not know whether a clam was a vegetable or an animal."

Miss Rositer, Matron of the girls' dormitory, writes: "I have never come in contact with a group of girls who are so eager to do the right thing. A spirit of friendly rivalry exists among the girls which makes them try to excel each other in doing their daily work well and in keeping their rooms as beautiful as possible. The girls are interested in their spiritual development, also, and rarely refuse to take an active part in the Y. W. C. A. and the Y. P. C. U. Most of the girls keep the morning watch. This is my first year here as matron, and I feel it a great responsibility to be able to help shape the lives of these young girls with whom I come in contact. My daily prayer is for strength and guidance."

Miss Ford, the sewing teacher, writes: "We are planning to spend some time on the study of the home; —its aims, the ideals in establishing it, and the education it gives each child. Time given also to the study of the house, and its surroundings, home decorating and furnishings. The usual lessons in sewing are given, and the girls are interested in making all their clothes as dainty as possible."

Prof. Peters, of Prairie, sends the following: "The attendance has been good with 107 in the day school. Our Missionary societies gave a Thank Offering program in November and raised $8.30 but I fear we shall not be able to raise the amount of our budget this year.

"However we will do the best we can at our rally in December. We are having an epidemic of chicken-pox but the children are not very sick. We have not received any second hand clothing recently and we are having calls for help in that department. A notice received advises that a barrel from East Greenwich is on the way and it will fill a large need.

"I saw Miss Bradford in Jubilee Hospital when I was at the meeting of Presbytery and we of Prairie mission are so glad she is being cared for so nicely. Jubilee Hospital is just grand."

Miss Bradford was matron of Yourd Hall, Prairie, for many years. She endeared herself to the people there by her consecration and her deep interest in the Juniors, indeed she had one of the largest and best Junior societies of our colored missions. She has been laid aside and is now a patient in our hospital in Henderson, N. C.

A recent letter from Prairie re-

ports a very pleasant Christmas. The Women's Missionary Society of Oxford, Ohio, sent individual packages to the children. That solved our Christmas problem. The gifts were unusually nice, and the children did enjoy themselves at the Tree when they received their gifts. Many thanks to the good women of Oxford!

Rev. W. G. Wilson of the Camden mission reports a "Merry Christmas" as the result of packages received from many sources. He has acknowledged each gift personally, but wishes to express his appreciation through the pages of the Magazine, also. The Thank Offering amounted to $33.00. W. M. S. $25.00, Juniors $8.00.

Chase City under ordinary circumstances, has never asked for second hand clothing, but were glad this year to be able to clothe several people from contributions of this kind. They are having wonderful winter weather in Virginia—no snow, and not very cold. This brand of weather helps many children who are without shoes.

To the three stations—Canton Bend, Camden and Prairie thanks are due for the nice packages of pecans received in Wilkinsburg for Christmas. The ones from Canton Bend grew on the school grounds—were planted by the Mr. and Mrs. Cotton, budded with the kind of nuts desired, and as a result they are a brand not excelled anywhere for size. Alabama seems to specialize in large and meaty pecans.

With many thanks to every one who contributed in any way to make the lives of our colored children happier this holiday season, we extend warmest thanks.

Pray that 1932 may be one of the most prosperous years in their experience.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

ANNUAL REPORTS FOR 1932

Supplies of blanks for the annual reports of all Junior Societies will be sent this month to every Presbyterial Junior Secretary, and will be sent out by her later to local societies. Several changes have been made in the blanks to be filled by local societies. In place of "Number of Mission Study Classes" two questions are being asked. First—Did you use a Foreign Mission Text Book this year? Second—Did you use a Home Mission Text Book this year? These questions are asked that we may know how many societies are using Mission Study books and also in the hope that a greater interest may be aroused in the use of the excellent study material provided each year in the Home and Foreign Mission Study Courses for the year. Spaces for the record of contributions have been rearranged. The Seven Departments are placed in one group so marked that there can be no question as to which comprise these. Women's Association Work is no longer included in the Grand Total. Many mistakes may be avoided if all those who make out reports will carefully read and follow the instructions given. Shower Barrel contributions are to be included under "Foreign Missions." *Cents are not counted except in the Thank Offering.* Therefore when dividing your money do not give to any Department of Work less than one dollar as no credit will be given in The Statistical Report for contributions of less than one dollar. Do not write in contributions made to outside work which cannot be considered Congregational or District Work. Be loyal to the work of The Women's General Misionary Society of which every Junior Society is a part. You are pledged to the sup-

port of this work. Again we urge Presbyterial Secretaries to list all societies in alphabetical order. These requests seem superfluous, yet every year the General Secretary receives reports requiring corrections because of inaccuracies and neglect of following instructions. Since this is the Fortieth Anniversary of the Junior Missionary Society, we wish very much to have a full and complete report from every society.

WORLD-FRIENDSHIP AND PEACE

The following selections are given in the hope that they may be useful in programs on World-Friendship.

Boys and girls of every nation,
Every creed and every station,
Hear the summons with elation,
Hear, and join the league.
Earth is sick of war and sorrow,
Ye are makers of tomorrow,
From the past, O, do not borrow
Vengeance, fear, intrigue.

Hate's a flame that frankness smothers,
Make your foemen into brothers,
Marching with ten thousand others
Onward to the light.
Craftsmen, poets, seers and traders,
Cry to you, the Peace Crusaders,
Set us free from war's invaders,
Youth defend the right!

We will build a world of wonder,
Let it never perish under
Army's tramp and battle thunder
Let our work endure!
Others failed, but they were older
And their hearts perchance were colder;
Ten times stronger, ten times bolder,
You whose hearts are pure.

—Children's Newspaper.

GOD'S DREAMS

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we desipse them—
God's dreams!

—Thomas Curtis Clark.

LET US HAVE PEACE

The earth is weary of our foolish wars;
Her hills and shores were shaped for lovely things,
Yet all our years are spent in bickerings
Beneath the astonished stars.

April by April laden with beauty comes,
Autumn by Autumn turns our toil to gain,
But, hand at sword-hilt, still we start and strain
To catch the beat of drums.

With life so fair, and all too short a lease
Upon our special star! Nay, love and trust,
Not blood and thunder, shall redeem our dust.
Let us have peace!

—Nancy Byrd Turner.

WASTE

Waste of Muscle, waste of Brain,
Waste of Patience, waste of Pain,
Waste of Manhood, waste of Health,
Waste of Beauty, waste of Wealth,
Waste of Blood, and waste of Tears,
Waste of Youth's most precious Years,
Waste of ways the Saints have trod,
Waste of Glory, waste of God—
WAR!

BOYS LIKE ME

The boys who live in Africa
Have little that is nice;
They live in curious cone-shaped huts
With chickens, pigs and mice.
To sit about palavering
Is their propensity;
But when it comes to wanting things,
They're very much like me.

In China boys must go to school
At early break of day;
And study loud and lustily
Till daylight fades away.
They learn the things the sages wrote
In praise of industry;
But when it comes to working, then,
They're very much like me.

The boys wear dresses in Japan,
And read the queerest books
That have the first page at the end,
Filled with strange hooks and crooks.
They must, at home and everywhere,
Behave with dignity;
But when it comes to having fun,
They're very much like me.

The Hindu boy believes that he
Has lived on earth before,
And after this must live again,
A thousand lives or more.
He's fearful he'll be born a pig,
A dreadful penalty;
But when it comes to being good,
I guess he's just like me.

The boys of all the world, you see,
Are very much like us;
Their wants and needs are just like ours,
Their play and noise and fuss.
They need the Saviour's guiding hand
From wrong to set them free;
To keep them in the paths of right,
They need Him—so do we.

—Adapted.

BROTHERS

All my brothers, black, and brown,
Yellow, red, and white,
I remember, kneeling down
In my prayers at night.

And I pray my Father may,
In His loving care,
Send the dear Lord Christ to stay
With them everywhere.

So my pennies wink and shine
In my "mission-glass".
These I give, for they are mine,
That this may come to pass.

These shall help to send the Word
Where I may not go—
To far-off folk who have not heard
That Jesus loves them so!

All my brothers, black, and brown,
Yellow, red, and white,
I remember, kneeling down
In my prayers at night.

—Eleanor Halbrook Zimmerman.

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

CHRISTMAS AT THE INDIAN MISSION WARM SPRINGS, OREGON

By Rev. Arthur Petrie.

Dear friends of the W. M. S., you will welcome a little account of the Christmas service at the Indian Mission here. Many of you helped by your gifts to spread Christmas cheer among the Indian families. Gifts of various kinds came to me from as far away as Pennsylvania, and as near as the State of Washington, and some also came from friends in the State of Illinois. To all these we send our grateful acknowledgment.

Several weeks before Christmas, Indians began calling on us here at the Mission Home. Their main purpose seemed to be to be sure that they would not be overlooked in the distribution of presents! Some even came three times! We tried to remember all we could. The service was announced to commence at 2:30 p.m. Long before that time the peo-

ple began to arrive. The church had been previously decorated by young men and young women of the place. It was done very tastefully. The custom of the Indians is to put all presents under the tree—even personal presents. The Mission gifts of bundles of clothing and toys numbered about 200. These with the personal gifts of one Indian to another brought the number of presents under the tree to well over 300. We went into the church near 2:30 p.m. The building was crowded. We did not sit down once during the entire service. There was no room, not even on the platform, for several were sitting there also. As we stood up to open the service, we saw before us a motley crowd of Indians dressed in their finest display of most colorful garments. Many were standing outside the church. The service proper opened with:

"Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above ye heavenly host;
Praise Father, Son, and Holy Ghost."

Then the missionary prayed for the Divine blessing on all gathered in the church and for all the Indian Community. The choir then sang, "Joy to the World, the Lord has come." Then an appropriate piece was spoken by one of the girls of the community. The Indians clapped hands after it, but before another piece was sung the missionary requested that there be no hand clapping in the church service. They complied with the request, and thus the sanctity of the occasion was preserved. The missionary read Luke 2:8-14, asking the Indian Interpreter to follow him in every verse read (the Indians have no Bible). After this a duet was sung by a lady present and the missionary. The piece sung was, "I gave My life for thee . . . What hast thou given for Me?"

The missionary then had the opportunity of giving out the Word of Life. I knew that very many of the Indians had come to get something tangible, and I was determined by the grace of God to give them as clear a Gospel message as I could. It would be a long time perhaps when so many of them would come in such numbers, so here was my chance, a glorious chance of doing what the angels have not yet done—proclaim the evangel of the Lord Jesus Christ. I spoke from the words, "Thanks be unto God for His unspeakable gift", II Cor. 9:15.

We told the simple story of Divine love. What of it was impressed upon their hearts we do not know.

After the sermon and the singing of another Christmas hymn the presents were distributed. We asked that as far as possible quietness be observed, and it was. It was remarkable that it was with such a crowd.

The pronouncing of the Benediction closed the service.

THE HOLIDAY SEASON AT SIMNASHO

Extracts from a letter from Rev. W. A. Matthews

"We certainly had a crowd on Christmas Day! The Church was packed and even the lobby was filled to the doors. We gave out 205 sacks of nuts and candy and there were possibly 25 men who were still unsupplied. The children were all remembered with dolls, toys, etc. Many of the more needy received gifts of clothing and there were suitable little gifts for many of our young people.

"The tree and the church had been nicely decorated, and when the dolls, toys, etc. had been tied to the branches of the tree it was enough to make the children's eyes dance, and dance they did. A few days before Christmas we had a Chinook wind, and the snow disappeared as if by magic and most of the frost left the ground. It made mud which was tracked into the church by the cubic foot, but after all the cold we had had the milder weather brought considerable relief, and many turned out at Christmas time, who would have remained at

home had the severe cold continued. Of course Santa Claus came, even bringing his wife along. They provoked the usual amount of mirth.

"About 9:30 on Christmas Day, Henry Stwyer's family came to the Community House and started to prepare dinner. Mrs. Matthews and I had gotten half a young lamb weighing about 18 pounds, so we supplied the fresh meat, also the coffee, sugar, cream, tomatoes, cabbage, corn, and fruit. The Stwyers supplied the rest. Twenty or more ate dinner there. Of course this had not been announced, but a few were expecting something like this to happen just the same, and they were not disappointed.

"Our program on Christmas afternoon was very good. Not satisfied with all these festivities, some of the younger Indians came to us and wanted a party that night. We had not planned for this and we told them that we were afraid it would not be much of a party for we had not prepared any refreshments. They insisted it was a party they wanted and not something to eat, so we said, 'Come on'. They came, and we had a good time playing games. About midnight tables were set and we served what we had—bread and butter, cold meat, egg sandwiches, mince pie, crackers and fruit, with apples for a wind-up.

"Our respite from the cold did not last long. The Sabbath following Christmas brought a renewal of the cold. We have had considerable snow and cold since. It has been as cold as 16 degrees below zero, and day after day the thermometer has been pretty close to zero. It has been a very trying time on the Indian's cattle and horses, most of which are without shelter or even feed, save what they can find on the open range, which is very little."

TAMA, IOWA

Rev. R. G. Smith writes: "I want to thank the women of the Church for their kind response to us at this time. I was almost discouraged about our Christmas dinner, and the Indians were asking about it, and also asking for 'ka-nas' (comforts) for their necks. I had nothing to give them for some time. Then the good women of the various missionary societies began sending things, until the dinner was assured, and in the past two days we have given out seven warm comforts, clothing and food. We do appreciate the lovely letters that so many have sent, the Christmas cards, and all the help, so freely given at this time. I will send George Young Bear's account of our Christmas dinner which appeared in the local paper. I think George writes up our church items very nicely."

MESQUAKIES ENJOYED CHRISTMAS DINNER

Twenty-fifth Holiday Meeting Attended By More Than Two Hundred And Fifty Persons

By George Young Bear

Mesquakies enjoyed a Christmas dinner at the United Presbyterian Indian Mission last Thursday and according to Rev. R. G. Smith, missionary in charge, last Thursday marked the twenty-fifth Christmas dinner they have served to Mesquakies. "I think it is appropriate at this time to tell you that I am happy to see so many of you here today," said Rev. Smith, "and this being the twenty-fifth Christmas dinner we have served you, and have had many happy years with you, I wish you a very merry Christmas and a happy New Year." Over two hundred and fifty plates were served and everyone fully enjoyed the dinner. The menu for the day was creamed chicken, noodles, baked beans, potatoes, tomato sauce, plum jellies, bread, butter, cookies, candies, coffee and every Mesquakie child received a toy and candy. The children of the Mesquakie day school gave a splendid program, which has never before been done. A trio sang "Holy Night". Members of the trio were H. E. Fox, Mrs. Smith and

George Young Bear. Benediction was by Rev. Smith.

Regular Sabbath evening services were held at the United Presbyterian Indian mission. Rev. R. G. Smith chose for his sermon theme the eighth chapter of Romans, second verse, "For the law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death." Everything that we do, say or think is based upon some law. In the law of life we reflect the laws we follow upon our fellow men. Christ in his teachings gave laws which mean beauty, happiness and salvation. The sermon was interesting. Regular Sabbath school classes were held with George Young Bear and Mrs. Smith teaching. All Mesquakies are urged to attend all services.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.
Pittsburgh, Pa.

A TEMPERANCE AND REFORM SECRETARY'S REPORT

The report blanks for the record of the year will soon be sent out and each secretary will be answering the questions that sum up the work accomplished. Among the questions, there is one that reads, "Did you give items of news monthly?" I am wondering what the answer will be to that question for I have been in more than one meeting where the Temperance and Reform secretary, when asked for her report, made answer, "I have no report today."

The report of the secretary of this department is of necessity different from that of other reports for it seldom is concerned with work done in the past month, unless it might be the record of literature distributed, but it consists principally of the giving of news items. Why? Because the aim of the department is "to educate our women as to the true conditions," and one of the best ways in which a secretary can accomplish that aim, is to take the opportunity that the few moments that a "report" offers, to give as many items and facts that will set forth the truth, as time permits. That such news is needed for our women cannot be denied or minimized by any thoughtful person when one sees the slant that the metropolitan press and the usual magazine gives to all news that concerns prohibition and when one estimates the impact of such ceaseless hammering on one question. The average woman, sad to say, has on her reading table very few, if any, publications that show her the other side and the facts that have been found to exist by those who are friends of prohibition. She reads little but that which unconsciously breaks down her faith in this "method of controlling the liquor traffic." She needs sorely to have her faith strengthened by the truth, her questions answered and her concern aroused by knowing exactly what is at stake when modification and repeal are advocated.

Here is the golden opportunity of the Temperance and Reform secretary to give some helpful information, the most striking bit of fact or news that she can find, taken from *The United Presbyterian, The Christian Union Herald, The Union Signal,* from this page and from other dry sources. This is not only an opportunity, it is a grave responsibility for who knows who may be in that missionary audience? There may be a woman who is "on the fence", undecided whether prohibition is, after all, controlling the liquor traffic, whether it is not proving a breeder of disrespect of law and a menace to the young people. That woman will

be an easy mark for membership in the Woman's National Organization For Prohibition Reform, that organization that says, "reform", when it work for, "repeal", for that woman is honestly seeking for the right way and she will be misled if she does not have facts on which to base her decision. There may be a mother who has young people in her home who come from school and college with a lot of "they says", taken from front pages, cartoons, jokes and from current conversation. That mother needs an equal number of "the truth of the matter is thats" with which to meet this propoganda which the young minds in their plastic state are absorbing so avidly. There may be a woman whose husband is meeting constantly with men who deride the principle of prohibition and scoff at the idea of its being enforceable, and who are advocating the return of the licensed liquor traffic as a way out of financial depression. That woman needs facts that she may give that husband which will demonstrate to him that prohibition is fundamentally sound and economically wise, and that the return of beer will take money out of legitimate business and put it solely into the pockets of the brewers. There may be a school teacher who needs her store of knowledge increased and her vision widened that she may show the children under her instruction the danger of alcohol to the individual and of the traffic to the nation. There may be a Sabbath School teacher who should have "the other side" that she may lose no opportunity of presenting temperance and prohibition in her weekly lessons to her class. There may be a young woman just ready to express herself as a citizen, who needs her views on prohibition so crystallized that she will ballot to protect prohibition.

This is a wonderful opportunity to do a great piece of constructive work with a minimum of time and effort. It may seem insignificant and not worth doing but these seeds of thought, with God's blessing, can result in a great harvest of action. God's Word tells us not to be weary in the doing of small things, "For precept must be upon precept, precept must be upon precept; line upon line, line upon line; here a little, and there a little." "Opportunity and responsibility are twins, they go hand in hand." Have you neglected your opportunity and thus shirked your responsibility?

New leaflets—Rackets, Criminal Gangs and Their Revenue (On Crime).

WASHINGTON'S "FIRST WISH"

"My first wish is to see this plague to mankind—war—banished from the earth, and the sons and daughters of this world employed in more pleasing and innocent amusements than in preparing implements and exercising them for the destruction of mankind."—George Washington, July, 1785.

"My first wish (although it is against the profession of arms, and would clip the wings of some of your young soldiers who are soaring after glory) is to see the whole world in peace."—George Washington, October, 1785.

"It is time for the age of knight-errantry and mad heroism to be at an end. Your young military men, who want to reap the harvest of laurels, do not care, I suppose, how many seeds of war are sown; but for the sake of humanity it is devoutly to be wished that the manly employment of agriculture and the humanizing benefits of commerce would supersede the waste of war and the rage of conquest; that the swords might be turned into plough-shares, the spears into pruning hooks, and, as the Scriptures express it, 'the nations learn war no more'."—George Washington, April, 1788.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

FOREIGN MISSION STUDY FOR 1932

We are very happy to announce that we are to have for our Foreign study this year a denominational study book on our newest foreign mission field, Ethiopia. It is written by Dr. Stuart Bergsma, who is now home on his first furlough from Addis Ababa, where he has served a term in the George Memorial Hospital. The book will be released by the publisher early in May. The announcement of the name and the price will be found in this department of the March Magazine. Mission Study classes and missionary societies have a great pleasure before them in the use of this text book on a land of which we know so little, but where our missionaries are doing such a noble work.

THE NEW CATALOGUE

We have just received from the press a new **Catalogue of Publications.** In it is a complete list of our missionary literature, up-to-date, except that pertaining to the current mission study books and helps and the World Day of Prayer material, which are found on the **Literature Department** page of the November and December Magazines.

I have felt it might be well this month to devote some space to a study of the **Catalogue.** While it does not in itself tell a complete, connected story, it is the index to some very interesting reading. It represents the time and thought and energy and prayers of many who, knowing the conditions which exist throughout the world and realizing the necessity of making these conditions known to others if the needs of the mission fields are to be met, have given of their precious time and strength to write missionary literature.

The **Catalogue** has sixteen pages. The inside cover page is devoted to **Instructions.** If this is carefully studied before sending an order for literature there will be fewer mistakes to rectify and much money and time will be saved. Please study the page of **Instructions** carefully.

The leaflets for each field are listed in two sections:—the first are for information and deal chiefly with facts and conditions; the second, or **Narrative** leaflets, are mostly true stories and are inspirational, illustrating conditions as they exist.

Following the lists pertaining to the mission fields are separate lists on Temperance and Reform, the Thank Offering, Devotional and other helps for meetings, leaflets for Young Women's and Junior Societies, Specials, and Organization leaflets, and information for ordering the two missionary magazines. The prices are clearly marked in every instance, and if the **Catalogue is studied carefully** and the **Instructions are followed minutely,** mistakes will be reduced to a minimum, our work will be greatly simplified, and you will be better served. When ordering a Catalogue, or single leaflets, or when asking for **sample** literature, be sure to include postage for mailing to you. Remember that the Literature Department receives no help from the **Budget** for publishing and distributing literature but must depend on the sale of its supplies for all its funds. Any free literature you receive is a **gift from the Literature Department.**

AT WORK IN THE HOME LAND
THE UPLIFT

May I again call your attention to these two Home Mission study books? Any adult society that has not yet studied "At Work in the Home Land" should use it by all means; and every boy and girl should have the opportunity to study "The Uplift". These are studies of our own home fields and we should all be familiar with the work at home.

WORLD DAY OF PRAYER FOR MISSIONS

We will make our utmost endeavor to fill every order we receive for this material, but our supply is limited, and the publisher's supply is limited; hence some orders may be **too late** to fill. Send orders **early.**

N. B. The **Program** listed in the December Magazine under "World Day of Prayer" is not our own **yearly Program Calendar,** but the program for the World Day of Prayer meetings on February 12th.

Program Calendars are to be ordered from **The Womens Missionary Magazine,** Xenia, Ohio.

PRAYER CYCLE

Why not get your Prayer Cycle immediately and use it all this year of 1932? Try to have every woman in every missionary society **buy** one and **use** it. Train the children in the Junior societies in the use of the Cycle. Try to enlist every person within the circle of your influence in the use of the Prayer Cycle. It is not intended to supplant prayer for other objects, but to insure definite prayer for our own denominational work.

Tributes

MRS. AGNES HENRY KIRKPATRICK

The Women's Missionary Society of Somanauk, Ill. feels a distinct sense of loss in the death on Sabbath morning, October 4, 1931, of Mrs. Agnes Henry Kirkpatrick, a much loved member and friend.

She was the oldest member of the missionary society and had rendered faithful service for almost seventy years and was devoted to her church and her home. We miss her cheery presence in our society and social gatherings.

It was her great pleasure and ours that she could attend the Home Coming on September 5th, although she came from the hospital under the care of a nurse to do so. We little thought that she would so soon attend another Home Coming with the loved ones gone before.

We honor her memory and lovingly cherish the thought of another dear friend in the Heavenly Home.

Mrs. R. J. Howison,
Miss Mary Howison,
Mrs. W. C. Davidson.

MRS. JUNIUS PRESTON

The Women's Missionary Society of the United Presbyterian Church of Burchard, Nebr., desires to pay tribute to the memory of Mrs. Junius Preston, who departed this life, February 9, 1931.

As one of the oldest members, having been a member for nearly 50 years, she is greatly missed. She was a faithful member, always in attendance at Sabbath School, church services, prayer meetings and W. M. S. meetings, when her health would permit. She was a woman of keen mind, intelligent and interesting. She was a devoted Christian wife and mother.

To her dear ones, we extend our Christian sympathy and commend them to the Master Whom she loved and served.

The ladies desire that a copy be sent to the family and a copy be sent to the **Womens Missionary Magazine** and a copy be made upon our records.

Miss Della Wait,
Miss Belle Kennedy,
Mrs. A. B. Kammerer.

MRS. MARY FLACK BROWNLEE

The Women's Missionary Society of the Second United Presbyterian Church of Washington, Pa., wishes to pay loving tribute to the memory of Mary Flack Brownlee, wife of T. B. H. Brownlee, who was called to her heavenly home, December 1, 1931.

Mrs. Brownlee was always ready and willing to do what she could in the church and in the Missionary Society. We shall miss her warm greeting and cheery smile. She was a faithful, loving and cheerful worker and the influence of her zeal and faithfulness will long abide with us.

We wish to extend our sincere sympathy to the family and we commend them to the Saviour, Whom she loved and served.

Resolved: That a copy of these resolutions be recorded in the minutes of the Missionary Society and that a copy be sent to the family and a copy be sent to **The Womens Missionary Magazine.**

Mrs. Jennie Cramer,
Miss Anna Boyd,
Miss Jennie Rogers.

MRS. EMILY McLAUGHLIN
MRS. BESSIE STOOPS
MRS. NANNIE McGARVEY GIBSON

The W. M. S. of Fairview, Pa. U. P. Church offers the following tribute of love and respect to the memory of three of its members who were recently called from their earthly to their heavenly home: Mrs. Emily McLaughlin, aged 88; Mrs. Bessie Stoops, aged 64 and Mrs. Nannie McGarvey Gibson, aged 92.

All three were life members of the W. G. M. S. and Mrs. Gibson was a charter member of our society, serving as treasurer for over forty years.

While God in his infinite wisdom has seen fit to take to Himself these beloved sisters and co-workers, we desire to bear testimony as a society to their faithful devotion to our organization and its work.

—Committee.

MRS. GOODWILL MURRAY

The Women's Missionary Society of the United Presbyterian Church of Brockton, Mass., desires to pay a tribute of love to the memory of Mrs. Goodwill Murray who was called to her eternal home October 5, 1931.

Mrs. Murray was a loyal member of the W. M. S. and always faithful to the missionary cause. This society wishes to bear testimony to her love, faith, and knowledge of Jesus Christ, and her trust in His infinite word.

To her husband, daughter and son we would extend our sincere sympathy in their sad bereavement, but commend them to the tender compassion of Him who comforteth us in all our afflictions.

Mrs. John Tapor.
Mrs. L. G. Levering,
Mrs. J. C. MacApee,
Miss M. P. Morison.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Pasrur
Miss Helen Artman, 1920 .....Sialkot City
Miss Katherine Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Abbottabad
Miss Roma Beatty, 1909, Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss N. Addaline Brandon, 1931 .....Gujranwala
Miss Frances E. Brown, 1928 .....Sargodha
Miss Theresa Brownlee, 1922 .....Sialkot City
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Jhelum
Miss Laurella G. Dickson, 1897 .....Sargodha
Miss Margaret Fehlman, 1913 .....Lyallpur
Miss Betsy Fleming, 1913 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Eva M. Hewitt, 1930 .....Pasrur
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Dr. Reba C. Hunsberger, 1921 .....Silakot City
Miss Flora Jameson, 1903 .....Jhelum
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gurdaspur
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1920 .....Sialkot
Miss Mary E. Logan, 1891 .....Gujranwala
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss Mary R. Martin, 1890 .....Shiekhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Margaret L. Murdoch, 1924 .....Campbellpur
Miss Marian T. Peterson, 1930 .....Pathankot
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....Sangla Hill
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargoda District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Edna Ward, 1923 .....Shiekhupura
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1920 .....Zafarwal
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur

Miss Evva P. Hartig, R. N., 1924 .....
c-o Dr. Anna McCall, Clapham Maternity
———..——Hospital, London, England.

NOW IN THIS COUNTRY

Miss Hazel Bennett, 1908 .....
1657 Potomac Ave., S. H. Br. Pitts. Pa.
Miss Evelyn Cathcart, 1925 .....Marissa, Ill.
Miss Henrietta Cowden, 1905, ...Quaker City, Ohio
Miss Kate A. Hill, 1896 .....Eldora, Iowa
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Dr. J. P. Simpson, 1902 .....Radford, Va.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 .....
.....606 Baltimore Ave., Waterloo, Iowa

EGYPT

Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Minia
Miss Lucia Dwight, 1919 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Tanta
Miss Alice Grimes, 1924 .....Minia
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Alexandria
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Ruth McCleery, 1931 .....Cairo
Miss Lillian McClellan, 1923 .....Cairo
Miss May E. McFarland, 1919 .....Cairo
Miss Carol E. McMillan, 1906 .....Tanta
Miss Helen J. Martin, 1915 .....Cairo
Miss E. Roxy Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Sara B. Meloy, 1923 .....Cairo
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Luxor
Miss Frances M. Patton, 1922 .....Mansoura
Miss Estella Robertson, 1922 .....Cairo
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Isabel Simpson, 1931 .....Cairo
Miss Nellie C. Smith, 1911 .....Benha
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Helen May Walker, 1930 .....Cairo
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Alexandria
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Margaret A. Work, 1924 .....Fayoum
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909 .....New Market, Iowa
Miss Gudrun C. Estvad, 1925, 9 Lathrop St.,
.....Madison, Wis.
Miss Alta G. French, 1925 .....Goldfield, Iowa
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Jeannette L. McCroy, 1926, Sterling, Kansas
Mrs. Rachel Tracy Seiver, 1925, 133 S. Rex-
.....ford Drive, Beverly Hills, Calif.
Miss Jane C. Smith, R. N., 1922 .....
.....438 N. Market St., Ligonier, Pa.
Miss Margaret A. Smith, 1872 .....
10206 Inglewood Ave., Inglewood, Calif.
Miss M. Frances Tait, 1925 ....R. D. 5, Mercer, Pa.
Miss Ida B. Whiteside, 1913 .....
.....Salem Street, Greenwich, N. Y.

SUDAN

Miss Mary E. Cole, 1919 .....Khartum North
Miss Una Cole, 1918 .....Omdurman
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 .....Cairo
.....c-o American University, Cairo
Miss E. Verna Pillow, 1930 .....
.....c-o American University, Cairo
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Marguerite M. McClellan, 1926, Olathe, Kans.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, R. N., 1924 .....Gore
Miss Isabel Blair, 1922 .....Sayo
Miss Mildred Kiemele, 1929 .....Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 .....Sayo
Mrs. Ruth L. Walker, 1923 .....Gore
Miss Florence D. White, 1923 .....Addis Ababa

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920 ....Reedsville, Pa.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Rev. and Mrs. J. W. Acheson .....Cairo
Dr. and Mrs. C. C. Adams .....Cairo
*Dr. and Mrs. J. R. Alexander .....Cairo
Rev. and Mrs. J. M. Baird .....Benha
Dr. and Mrs. J. H. Boyd .....Tanta
Dr. and Mrs. R. W. Caldwell .....Alexandria
Dr. and Mrs. E. E. Elder .....Cairo
Rev. and Mrs. W. T. Fairman .....Cairo
Dr. and Mrs. H. L. Finley .....Assiut
Rev. and Mrs. Dalton Galloway .....Beni Suef
Rev. and Mrs. L. A. Gordon .....Alexandria
Dr. and Mrs. A. F. Grant .....Tanta
Rev. and Mrs. E. E. Grice .....Assiut
Dr. and Mrs. L. M. Henry .....Cairo
Mr. and Mrs. F. S. Hoyman .....Assiut
Rev. and Mrs. Earl R. Jamieson .....Fayoum
Rev. and Mrs. H. E. Kelsey .....Cairo
Dr. and Mrs. F. C. McClanahan .....Assiut
Dr. and Mrs. N. D. McClanahan .....Assiut
Prof. and Mrs. M. C. McFeeters .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Dr. and Mrs. R. T. McLaughlin .....Cairo
Dr. and Mrs. W. T. Moore .....Tanta
Mr. and Mrs. W. W. Nolin .....Alexandria
Dr. C. A. Owen .....Assiut
Dr. and Mrs. H. E. Philips .....Cairo
Rev. and Mrs. J. A. Pollock .....Mansoura
Rev. and Mrs. W. H. Reed .....Minia
Dr. and Mrs. M. S. Roy .....Alexandria
Dr. and Mrs. C. P. Russell .....Assiut
Rev. and Mrs. W. J. Skellie .....Luxor
Dr. and Mrs. A. A. Thompson .....Assiut
Dr. and Mrs. F. Scott Thompson .....Assiut
Rev. and Mrs. R. W. Walker .....Luxor
Dr. and Mrs. N. B. Whitcomb .....Assiut

ON FURLOUGH

Mr. and Mrs. Ewing M. Bailey, Frenchburg .....School, Frenchburg, Ky.
Dr. and Mrs. H. K. Giffen, ...New Concord, Ohio
Rev. and Mrs. W. P. Gilmor, R. R. 5, Box 195 .....Fresno, Calif.
Rev. S. G. Hart, D. D., ...New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson, ...542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman, 116 N. 2nd St., ...Albia, Iowa
Dr. and Mrs. H. S. Hutchison, R. D. 1 .....Claysville, Pa.
Rev. and Mrs. W. B. Jamison, ...Cadiz, Ohio
Mrs. C. A. Owen, 618 S. 2nd Ave., Washington, Ia.
Rev. and Mrs. R. C. Shaub, 29 Alexander St., ...Princeton, N. J.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter, Woodstock School, ...Landour, Mussoori
Rev. and Mrs. J. C. Alter .....Zafarwal
Dr. and Mrs. W. T. Anderson .....Sialkot
Dr. and Mrs. M. M. Brown .....Sargodha
Dr. H. C. Chambers .....Rawalpindi
Rev. and Mrs. E. V. Clements .....Badomali
Rev. and Mrs. J. H. Colvin .....Gurdaspur
Rev. and Mrs. Osborne Crowe .....Sialkot
Rev. and Mrs. J. B. Cummings .....Rawalpindi
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. R. A. Foster .....Sialkot
Rev. and Mrs. A. W. Gordon .....Jhelum
Dr. and Mrs. D. R. Gordon .....Rawalpindi
Rev. and Mrs. J. A. McArthur .....Sargodha
Dr. and Mrs. J. A. McConnelee .....Gujranwala
Rev. and Mrs. Kenneth MacKenzie .....Sialkot
Dr. and Mrs. J. G. Martin .....Taxila
Rev. Robert Maxwell .....Gujranwala
Mr. and Mrs. W. H. Merriam .....Gujranwala
Rev. and Mrs. P. A. Miller .....Lyallpur
Mr. and Mrs. C. C. Millson .....Gujranwala
Rev. and Mrs. Hugh M. Milne .....Gujranwala
Rev. and Mrs. S. C. Picken .....Sangla Hill
Dr. and Mrs. E. L. Porter .....Rawalpindi
Miss Gwynaeth R. Porter .....Taxila
Rev. and Mrs. W. H. Ross .....Sheikhupura
*Rev. T. L. Scott, D. D. .....Gujranwala
Mr. and Mrs. C. A. Stewart .....Sialkot
Dr. and Mrs. H. J. Stewart .....Gujranwala
Rev. J. H. Stewart .....Pathankot
Dr. and Mrs. R. R. Stewart .....Rawalpindi
Rev. and Mrs. Wm. Sutherland .....Campbellpur

ON FURLOUGH

*Rev. J. S. Barr, D. D., ...New Wilmington, Pa.
Rev. E. E. Campbell, D. D., 808 W. South St., ...Akron, Ohio
Rev. and Mrs. J. G. Campbell, 507 Bessemer .....Ave., Grove City, Pa.
Rev. and Mrs. J. C. Heinrich, ...150 Elm St., Oberlin, Ohio
*Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
Mrs. Robt Maxwell, Box 333, New Wilmington, Pa.
Rev. and Mrs. G. J. Murdoch, ... R. 1., Cambridge, N. Y.
Rev. and Mrs. E. C. McConnelee, Victor, Colorado
Rev. and Mrs. H. S. Nesbitt, 47 Prentiss St., ...Cambridge, Mass.
Mrs. J. H. Stewart, 5142 Knox St., Philadelphia, Pa.
Mr. and Mrs. F. A. Whitfield, ...

THE SUDAN

Rev. and Mrs. W. J. Adair .....Nasser, Sobat River
Rev. and Mrs. J. Lowrie Anderson .....Omdurman
Dr. and Mrs. T. F. Crabbe, ...Nasser, Sobat River
Rev. and Mrs. Leander Finley, ...Khartum
Dr. and Mrs. J. K. Giffen .....Khartum
Mr. and Mrs. H. B. Gephardt ....Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight .....Khartum
**Rev. and Mrs. Glenn P. Reed, Doleib Hill, Malakal
Rev. and Mrs. R. F. Shields .....Khartum
Rev. and Mrs. P. J. Smith, ...Nasser, Sobat River

ON FURLOUGH

Rev. and Mrs. R. L. Edie, 1619 W. Washington .....St., Phoenix, Arizona
Mr. and Mrs. H. D. Finley, ...New Alexandria, Pa.
Rev. and Mrs. J. A. Heasty, ...Sterling, Kansas
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Rev. C. F. Kenneweg .....Addis Ababa
Dr. and Mrs. J. S. Maxwell, Sayo, via ....Gambela, The Sudan
Dr. and Mrs. A. W. Polloch .....Addis Ababa
Mr. and Mrs. P. R. West, Gorei, via ....Gambela, The Sudan

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A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

NOW IT CAME TO PASS ON ONE OF THESE DAYS THAT JESUS ENTERED INTO A BOAT.—Luke 8:22.

How very interesting is the Christian's life when its incidents and experiences can be attributed to an over-ruling Providence; or, when these same incidents remind one of that Divine Life lived upon earth years ago. One cloudy afternoon we were sitting in a boat, fishing, in the middle of the Lake.

> Walking by the sea, He saw two brethren, fishers.
> He said, Come ye after Me and I will make you fishers of men. Matt. 4:18, 19.

(At this special hour, let us pray to be "fishers of men".)

We had great difficulty in anchoring our boat. We had found a good place to fish, but ordinary anchors would not hold us. The water was rough and wild. The big waves came plunging all around us. The wind was blowing hard. We finally forced two long stakes deep down into the hard rocky bottom, and tied them fast to each end of the boat. Even then, the boat rocked fiercely. But we were catching fish!

> And when they had done this (what Jesus suggested), they inclosed a great multitude of fishes. Luke 5:6.

We were so intent on catching fish that we noticed nothing else; until one of us exclaimed: "Look at the water, quiet and still! Not a ripple or wavelet! Perfectly placid and calm!" It was truly as smooth as a mirror, reflecting the lovely tints of the receding clouds overhead; like the miracle, when

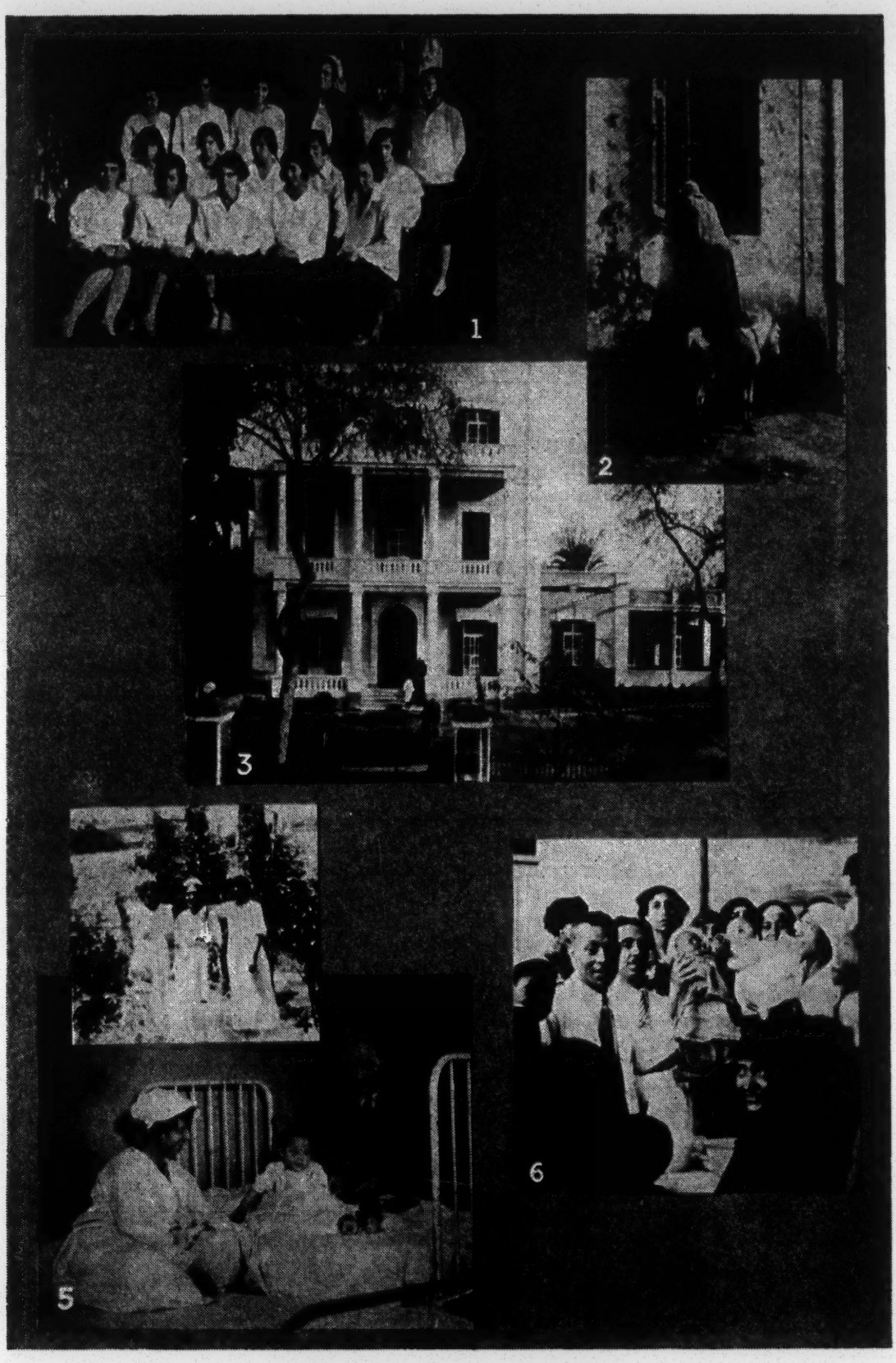
> He rebuked the wind; and the wind ceased and there was a great calm. Mark 4:39.

So when the turbulent waves of troublous times surround us, and we are almost submerged under the waters of affliction and distress, let us anchor our souls to the Rock of Ages, hold on to our faith, and hope in God who says: "Peace, be still!"

Later on, we sat quietly fishing. We watched the sun, like a big golden ball drop noiselessly into the water at the Lake's edge. The shores,—trees, bushes, and cottages— could be seen but dimly. We seemed alone in the world. Water below and around us, and the sky above. Faint sounds came to us, then louder; we heard two men talking, miles away. A dog barked, sounding close at hand. All at once, in the midst of this quietness, softly steals upon the air, the sound of sweet music; then more distinctly! Where was it? From the heavens above? like "the angel of old, and the heavenly host." We listen, and the mystery clears. The melody, the voice and the touch of the pianist's fingers sound familiar to us. We have heard that song at home. O! yes, it comes from a radio in one of the far-distant cottages! Then, we remember that two of our family at this very hour are broad-casting from a city, many miles away! "How sweetly sounds the music in the air". How marvelous is the radio! The following message sent by one of our readers, beautifully expresses the above thoughts:

> "If radio's slim fingers can pluck a melody from night
> And toss it o'er a continent or sea;
> If the soft petalled notes of a violin
> Are blown o'er a mountain or a city's din;
> If songs like fragrant roses are culled from thin blue air;
> Then how can mortals wonder
> If God hears prayer?"

Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.



SCENES IN A MISSION HOSPITAL

1. Hospital Class. Eighth Year girls taking a course in Home Nursing; 2. Patients in Contagious Ward are forbidden visitors. The picture shows how one man overcame the difficulty; 3. Assiut Hospital; 4. Mrs. Alfred Bey Wissa on left and Mrs. Habeeb Bey Doss in center; 5. A happy mother whose baby has recovered from a serious operation; 6. Bathing a baby in a hospital clinic.

Cut furnished from Mrs. George Moore Memorial Fund.